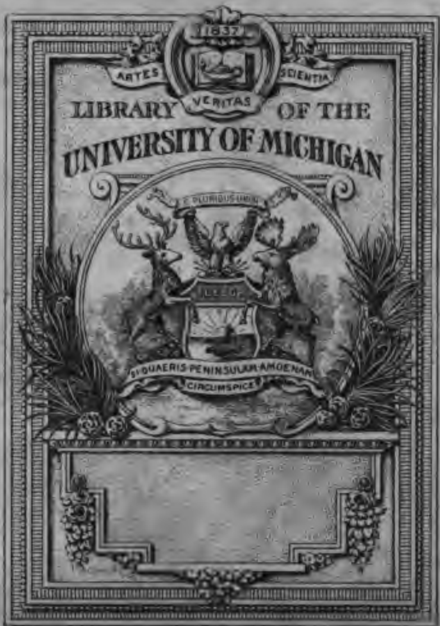

1837
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
E PLURIBUS UNUM
TUEBOR
SI QUAERIS PENINSULAM AMOENAM
CIRCUMSPICE

LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

PREFACE.

It has been the object of the Editor in this edition of Cicero's "Cato Major" and "Lælius" to furnish a sound Text, and to supply a body of Notes adapted to the capacities of boys of that age at which these treatises are usually read. At the same time he has endeavoured to carry out a plan corresponding to the one adopted by him in his edition of the "Germany" and "Agricola" of Tacitus—viz. to make the work introductory to the reading of the other, and especially the philosophical, writings of Cicero. With this view he has introduced into the Notes many critical remarks of a more advanced character, designed for pupils who have made some progress in their studies. Occasional references are also made to the recently published "Public School Latin Primer."

A concise analysis of each treatise is given, as affording the readiest and most effectual means of showing the writer's aim, and of explaining the method in which he has treated his subject.

London: *June* 1867.

ANALYSIS OF THE CATO MAJOR.

Dedication of the treatise to Atticus - - Ch. I.

The subject introduced in a conversation between Scipio, Cato, and Lælius - - - - - Ch. II.

The loss of enjoyment and the neglect of friends the result of the disposition, not of old age - - - Ch. III.

Several instances of a happy old age - Chs. IV. V.

The objections to old age are four:—

1st. Withdrawing men from active life -	Ch. V. § 15.
2nd. Enfeebling the body - - -	
3rd. Depriving men of nearly all enjoyment	
4th. Being the near forerunner of death -	

The answers to which respectively are the following:—

(Answers to 1st Objection.)

1°. Examples of aged men who have successfully conducted important affairs - - - - Ch. VI.

2°. The memory and the mind are not impaired by age Chs. VII. VIII.

(Answers to 2nd Objection.)

1°. Examples of several distinguished jurists Ch. IX. § 27.

2°. Old men are competent to instruct youth Ch. IX. § 29.

3°. Infirmity is caused by the vices of youth, and not by old age - - - - - Ch. IX. § 29.

4°. Examples in support of this position Ch. IX. § 30, Ch. X.

5°. Weakness is the consequence, not merely of old age, but also of ill health - - - - Ch. XI.

(Answers to 3rd Objection.)

1°. The thing objected is in truth a great advantage, since pleasure is a deadly evil - - - Ch. XII.

Opinions in confirmation of this - Ch. XIII. § 43.

CATO MAJOR.

I. 1. *O Tite, si quid ego adjûro, curamve levâsso,*
Quæ nunc te coquit et versat in pectore fixa,
Ecquid erit præmî?

Licet enim versibus iisdem mihi affari te, Attice, quibus affatur Flamininum

Ille vir, haud magnâ cum re, sed plenus fidei.

Quamquam certò scio, non, ut Flamininum,

Sollicitari te, Tite, sic noctesque diesque.

Novi enim moderationem animi tui, et æquitatem; teque non cognomen solùm Athenis deportâsse, sed humanitatem et prudentiam intelligo. Et tamen te suspicor iisdem rebus, quibus meipsum, interdum graviùs commoveri: quarum consolatio et major est, et in aliud tempus differenda. Nunc autem mihi visum est de Senectute aliquid ad te conscribere. 2. Hoc enim onere, quod mihi tecum commune est, aut jam urgentis aut certè adventantis senectutis, et te et meipsum levari volo: etsi te quidem id modicè ac sapientèr, sicut omnia, et ferre et laturum esse certò scio. Sed mihi, quum de Senectute aliquid vellem scribere, tu occurrebas dignus eo munere,

quo uterque nostrûm communitèr uteretur. Mihi quidem ita jucunda hujus libri confectio fuit, ut non modò omnes absterserit senectutis molestias, sed effecerit mollem etiam et jucundam senectutem. Nunquam igitur satìs laudari dignè poterit philosophia. Cui qui pareat, omne tempus ætatis sine molestiâ possit degere. 3. Sed de ceteris et diximus multa, et sæpè dicemus: hunc librum *de Senectute* ad te misimus. Omnem autem sermonem tribuimus non Tithono, ut Aristo Chius, ne parùm esset auctoritatis in fabulâ; sed M. Catoni seni, quò majorem auctoritatem haberet oratio: apud quem, Lælium et Scipionem facimus admirantes, quòd is tam facilè senectutem ferat, iisque eum respondentem. Qui si eruditiùs videbitur disputare, quàm consuevit ipse in suis libris, attribuito Græcis literis, quarum constat eum perstudiosum fuisse in senectute. Sed quid opus est plura? Jam enim ipsius Catonis sermo explicabit nostram omnem de senectute sententiam.

II. 4. SCIPIO. Sæpenumerò admirari soleo cum hoc C. Lælio tum ceterarum rerum tuam excellentem, M. Cato, perfectamque sapientiam, tum, vel maximè, quòd nunquam senectutem tibi gravem esse senserim: quæ plerisque senibus sic odiosa est, ut onus se Ætnâ gravius dicant sustinere.

CATO. Rem haud sanè difficilem, Scipio et Læli, admirari videmini: quibus enim nihil opis est in ipsis ad benè beatèque vivendum, iis omnis gravis est ætas: qui autem omnia bona à seipsis petunt, iis nihil potest malum videri, quod naturæ necessitas

afferat. Quo in genere in primis est senectus: quam ut adipiscantur, omnes optant; eandem accusant adeptam; tanta est inconstantia stultitiæ atque perversitas. Obrepere, aiunt, eam citiùs quàm putâssent. Primùm, quis coëgit eos falsum putare? Quî enim citiùs adolescentiæ senectus, quàm pueritiæ adolescentia, obrepit? Deinde, quî minùs gravis esset iis senectus, si octingentesimum annum agerent, quàm octogesimum? præterita enim ætas, quamvis longa, quum effluxisset, nullâ consolatione permulcere posset stultam senectutem. 5. Quocirca si sapientiam meam admirari soletis — quæ utinam digna esset opinione vestrâ nostroque cognomine! — in hoc sumus sapientes, quòd Naturam optimam ducem, tamquam Deum, sequimur, eique paremus: à quâ non verisimile est, quum ceteræ partes ætatis benè descriptæ sint, extremum actum, tamquam ab inerti poëtâ, esse neglectum. Sed tamen necesse fuit esse aliquid extremum, et, tamquam in arborum baccis terræque frugibus, maturitate tempestivâ, quasi vietum et caducum, quod ferendum est molliter sapienti. Quid enim est aliud, Gigantum modo, bellare cum Diis, nisi naturæ repugnare?

6. Lælius. Atqui, Cato, gratissimum nobis, ut etiam pro Scipione pollicear, feceris, si, quoniam speramus, volumus quidem certè, senes fieri, antè multò à te didicerimus, quibus facillimè rationibus ingravescentem ætatem ferre possimus.

Cato. Faciam verò, Læli; præsertim si utrique vestrûm, ut dicis, gratum futurum est.

Lælius. Volumus sanè, nisi molestum est, Cato, tamquam aliquam viam longam confeceris, quam

nobis quoque ingrediendum sit, istuc, quò pervenisti, videre, quale sit.

III. 7. CATO. Faciam, ut potero, Læli. Sæpè enim interfui querelis meorum æqualium — pares autem cum paribus, veteri proverbio, facillimè congregantur — quæ C. Salinator, quæ Sp. Albinus, homines consulares, nostri ferè æquales, deplorare solebant; tum quòd voluptatibus carerent, sine quibus vitam nullam putarent, tum quòd spernerentur ab iis, à quibus coli essent soliti. Qui mihi non id videbantur accusare, quod esset accusandum. Nam si id culpâ senectutis accideret, eadem mihi usu venirent, reliquisque omnibus majoribus natu. Quorum ego multorum cognovi senectutem sine querelâ: qui se et libidinum vinculis laxatos esse non molestè ferrent, nec à suis despicerentur. Sed omnium istiusmodi querelarum in moribus est culpa, non in ætate. Moderati enim et nec difficiles nec inhumani senes tolerabilem agunt senectutem: importunitas autem et inhumanitas omni ætati molesta est.

8. LÆLIUS. Est, ut dicis, Cato. Sed fortassè dixerit quispiam, tibi propter opes, et copias, et dignitatem tuam, tolerabiliorem senectutem videri: id autem non posse multis contingere.

CATO. Est istuc quidem, Læli, aliquid; sed nequaquam in isto sunt omnia: ut Themistocles fertur Seriphio cuidam in jurgio respondisse, quum ille dixisset, Non eum suâ, sed patriæ gloriâ splendorem assecutum; *Nec herculè,* inquit, *si ego Seriphius essem, nobilis; nec tu, si Atheniensis esses,*

clarus unquam fuisses. Quod eodem modo de senectute potest dici. Neque enim in summâ inopiâ levis esse senectus potest, ne sapienti quidem; nec insipienti etiam in summâ copiâ non gravis. 9. Aptissima omnino sunt, Scipio et Læli, arma senectutis artes exercitationesque virtutum: quæ in omni ætate cultæ, quum multùm diùque vixeris, mirificos efferunt fructus; non solùm quia nunquam deserunt, ne in extremo quidem tempore ætatis — quamquam id maximum est — verùm etiam quia conscientia benè actæ vitæ multorumque benefactorum recordatio jucundissima est.

IV. 10. Ego Q. Maximum — eum, qui Tarentum recepit — adolescens ita dilexi senem, ut æqualem. Erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat. Quamquam eum colere cœpi non admodùm grandem natu, sed tamen jam ætate provectum. Anno enim pòst consul primùm fuerat, quàm ego natus sum; cumque eo, quartùm consule, adolescentulus miles profectus sum ad Capuam, quintoque anno pòst ad Tarentum. Quæstor deinde quadriennio pòst factus sum: quem magistratum gessi consulibus Tuditano et Cethego, quum quidem ille, admodùm senex, suasor Legis Cinciæ *de Donis et Muneribus* fuit. Hic et bella gerebat, ut adolescens, quum planè grandis esset; et Hannibalem juvenilitèr exultantem patientiâ suâ molliebat: de quo præclarè familiaris noster Ennius:

Unus homo nobis cunctando restituit rem;
Non ponebat enim rumores ante salutem:
Ergò pòstque magìsque viri nunc gloria claret.

11. Tarentum verò quâ vigilantiâ, quo consilio recepit! Quum quidem, me audiente, Salinatori, qui amisso oppido fugerat in arcem, glorianti atque ita dicenti, *Meâ operâ, Q. Fabi, Tarentum recepisti:* *Certè,* inquit ridens; *nam, nisi tu amisisses, nunquam recepissem.* Nec verò in armis præstantior, quàm in togâ: qui consul iterùm, Sp. Carvilio collegâ quiescente, C. Flaminio tribuno plebis, quoad potuit, restitit, agrum Picenum et Gallicum viritìm contra senatûs auctoritatem dividenti; augurque quum esset, dicere ausus est, optimis auspiciis ea geri, quæ pro reipublicæ salute gererentur; quæ contra rempublicam ferrentur, contra auspicia ferri.

12. Multa in eo viro præclara cognovi; sed nihil est admirabilius, quàm quomodò [ille] mortem filii tulit, clari viri et consularis. Est in manibus laudatio: quam quum legimus, quem philosophum non contemnimus? Nec verò ille in luce modò atque in oculis civium magnus; sed intus domique præstantior. Qui sermo! quæ præcepta! quanta notitia antiquitatis! quæ scientia juris augurii! multæ etiam, ut in homine Romano, literæ: omnia memoriâ tenebat, non domestica solùm, sed etiam externa bella. Cujus sermone ita tunc cupidè fruebar, quasi jam divinarem id, quod evenit, illo extincto fore, unde discerem, neminem.

V. 13. Quorsum igitur hæc tam multa de Maximo? Quia profecto videtis nefas esse dictu, miseram fuisse talem senectutem. Nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestres navalesve pugnas, ut bella à se gesta trium-

phosque recordentur. Est etiam quietè, et purè, et elegantèr actæ ætatis placida ac lenis senectus, qualem accepimus Platonis, qui uno et octogesimo anno scribens mortuus est; qualem Isocratis, qui eum librum, qui *Panathenaïcus* inscribitur, quarto et nonagesimo anno scripsisse se dicit, vixitque quinquennium posteà; cujus magister, Leontinus Gorgias, centum et septem complevit annos, neque unquam in suo studio atque opere cessavit. Qui, quum ex eo quæreretur, cur tamdiu vellet esse in vitâ; *Nihil habeo*, inquit, *quod incusem senectutem.* 14. Præclarum responsum, et docto homine dignum! Sua enim vitia insipientes et suam culpam in senectutem conferunt: quod non faciebat is, cujus modò mentionem feci, Ennius,

Sicut fortis equus, spatio qui sæpè supremo
Vicit Olympia, nunc senio confectus quiescit.

Equi fortis et victoris senectuti comparat suam: quam quidem probè meminisse potestis. Anno enim undevicesimo post ejus mortem, hi consules, T. Flamininus et M'. Acilius, facti sunt; ille autem, Cæpione et Philippo iterùm consulibus, mortuus est: quum ego quidem quinque et sexaginta annos natus, legem Voconiam voce magnâ et bonis lateribus suasissem. Annos septuaginta natus — tot enim vixit Ennius — ita ferebat duo, quæ maxima putantur onera, paupertatem et senectutem, ut eis pænè delectari videretur.

15. Etenim, quum contemplor animo, reperio quatuor causas, cur senectus misera videatur: unam quòd avocet à rebus gerendis; alteram, quòd corpus

faciat infirmius; tertiam, quòd privet omnibus ferè voluptatibus; quartam, quòd haud procul absit à morte. Earum, si placet, causarum, quanta quàmque sit justa unaquæque, videamus.

VI. A rebus gerendis senectus abstrahit. Quibus? An iis quæ geruntur in juventute et viribus? Nullæne igitur res sunt seniles, quæ, vel infirmis corporibus, animo tamen administrentur? Nihil ergò agebat Q. Maximus? Nihil L. Paullus, pater tuus, Scipio, socer optimi viri, filii mei? Ceteri senes, Fabricii, Curii, Coruncanii, quum rempublicam consilio et auctoritate defendebant, nihil agebant? 16. Ad App. Claudii senectutem accedebat etiam, ut cæcus esset: tamen is, quum sententia senatûs inclinaret ad pacem et fœdus faciendum cum Pyrrho, non dubitavit dicere illa, quæ versibus persecutus est Ennius:

Quò vobis mentes, rectæ quæ stare solebant
Antehac, dementes sese flexere viaï?

ceteraque gravissimè; notum enim vobis carmen est: et tamen ipsius Appii exstat oratio. Atque hæc ille egit septem et decem annos post alterum consulatum, quum inter duos consulatus anni decem interfluxissent, censorque ante consulatum superiorem fuisset. Ex quo intelligitur, Pyrrhi bello grandem sanè fuisse; et tamen sic à patribus accepimus. 17. Nihil igitur afferunt, qui in re gerendâ versari senectutem negant; similesque sunt, ut siqui gubernatorem in navigando nihil agere dicant, quum alii malos scandant, alii per foros cursent, alii sentinam exhauriant,

ille autem clavum tenens sedeat in puppi quietus. Non faciat ea, quæ juvenes. At verò multò majora et meliora facit. Non viribus, aut velocitatibus, aut celeritate corporum, res magnæ geruntur, sed consilio, auctoritate, sententiâ; quibus non modò non orbari, sed etiam augeri, senectus solet. 18. Nisi fortè ego vobis, qui et miles et tribunus et legatus et consul versatus sum in vario genere bellorum, cessare nunc videor, quum bella non gero. At senatui, quæ sunt gerenda, præscribo, et quomodò; Carthagini, malè jam diù cogitanti, bellum multò antè denuncio; de quâ vereri non antè desinam, quàm illam excisam esse cognovero. 19. Quam palmam utinam Dii immortales tibi, Scipio, reservent, ut avi reliquias persequare! Cujus à morte hic quintus et tricesimus est annus; sed memoriam illius viri excipient omnes anni consequentes. Anno ante me censorem mortuus est, novem annis post meum consulatum, quum consul iterùm, me consule, creatus esset. Num igitur, si ad centesimum annum vixisset, senectutis eum suæ pœniteret? Nec enim excursione, nec saltu, nec eminùs hastis aut cominùs gladiis uteretur; sed consilio, ratione, sententiâ. Quæ nisi essent in senibus, non summum consilium majores nostri appellâssent *Senatum.* 20. Apud Lacedæmonios quidem ii, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur, *senes.* Quodsi legere aut audire voletis externa, maximas respublicas ab adolescentibus labefactas, à senibus sustentatas et restitutas reperietis.

Cedo, quî vestram rempublicam tantam amisistis tam citò?

Sic enim percontantur, ut est in Nævii poëtæ *Ludo*. Respondentur et alia, et hæc in primis:

Proveniebant oratores novi, stulti, adolescentuli.

Temeritas est videlicèt florentis ætatis, prudentia senescentis.

VII. 21. At memoria minuitur. Credo, nisi eam exerceas; aut si sis naturâ tardior. Themistocles omnium civium nomina perceperat: num igitur censetis eum, quum ætate processisset, qui Aristides esset, Lysimachum salutare solitum? Equidem non modò eos novi qui sunt, sed eorum patres etiam et avos. Nec sepulcra legens vereor, quod aiunt, ne memoriam perdam: his enim ipsis legendis redeo in memoriam mortuorum. Nec verò quemquam senum audivi oblitum quo loco thesaurum obruisset. Omnia, quæ curant, meminerunt; vadimonia constituta; qui sibi, quibus ipsi, debeant. 22. Quid jurisconsulti? quid pontifices? quid augures? quid philosophi senes? quàm multa meminerunt! Manent ingenia senibus, modò permaneat studium et industria; nec ea solùm in claris et honoratis viris, sed in vitâ etiam privatâ et quietâ. Sophocles ad summam senectutem Tragœdias fecit; quod propter studium, quum rem familiarem negligere videretur, à filiis in judicium vocatus est, ut, quemadmodùm nostro more malé rem gerentibus patribus bonis interdici solet, sic illum, quasi desipientem, à re familiari removerent judices. Tum senex dicitur eam Fabulam, quam in manibus habebat et proximè scripserat, *Œdipum Coloneum*, recitâsse judicibus, quæsîsseque, num

illud carmen desipientis videretur. Quo recitato, sententiis judicum est liberatus. 23. Num igitur hunc, num Homerum, num Hesiodum, num Simonidem, num Stesichorum; num, quos ante dixi, Isocratem, Gorgiam; num philosophorum principes, Pythagoram, Democritum, num Platonem, num Xenocratem, num posteà Zenonem, Cleanthem, aut eum, quem vos etiam Romæ vidistis, Diogenem Stoicum, coëgit [in suis studiis] obmutescere senectus? an non in omnibus iis studiorum agitatio vitæ æqualis fuit? 24. Age, ut ista divina studia omittamus, possum nominare ex agro Sabino rusticos Romanos, vicinos et familiares meos, quibus absentibus nunquam ferè ulla in agro majora opera fiunt, non serendis, non percipiendis, non condendis fructibus. Quamquam in illis minùs hoc mirum: nemo enim est tam senex, qui se annum non putet posse vivere. Sed iidem elaborant in eis, quæ sciunt nihil omnino ad se pertinere:

Serit arbores, quæ alteri seculo prosient,

ut ait Statius noster in *Synephebis*. 25. Nec verò dubitet agricola, quamvis senex, quærenti, cui serat, respondere; *Diis immortalibus, qui me non accipere modò hæc à majoribus voluerunt, sed etiam posteris prodere.*

VIII. Meliùs Cæcilius de sene alteri seculo prospiciente, quàm illud idem:

Edepol senectus, si nil quidquam aliud vitî
Apportes tecum, quum advenis; unum id sat est,
Quòd diu vivendo multa, quæ non volt, videt.

Et multa fortasse, quæ vult. Atque in ea quidem, quæ non vult, sæpe etiam adolescentia incurrit. Illud verò idem Cæcilius vitiosiùs:

Tum equidem in senectâ hoc deputo miserrimum —
Sentire eâ ætate esse se odiosum alteri.

Jucundum potiùs, quàm odiosum. Ut enim adolescentibus bonâ indole præditis sapientes senes delectantur, leviorque fit eorum senectus, qui ab juventute coluntur et diliguntur: sic adolescentes senum præceptis gaudent, quibus ad virtutum studia ducuntur. Nec minùs intelligo me vobis, quàm vos mihi esse jucundos. Sed videtis, ut senectus non modò languida atque iners non sit, verùm etiam sit operosa, et semper agens aliquid et moliens; tale scilicet, quale cujusque studium in superiore vitâ fuit. Quid, qui etiam addiscunt aliquid? ut Solonem versibus gloriantem videmus, qui se, quotidiè aliquid addiscentem, senem fieri dicit; ut ego feci, qui Græcas literas senex didici: quas quidem sic avidè arripui, quasi diuturnam sitim explere cupiens, ut ea ipsa mihi nota essent, quibus me nunc exemplis uti videtis. Quod quum fecisse Socratem in fidibus audirem, vellem equidem et illud — discebant enim fidibus antiqui: sed in literis certè elaboravi.

IX. 27. Nec nunc equidem vires desidero adolescentis — is enim erat locus alter de vitiis senectutis: non plus, quàm adolescens tauri aut elephanti desiderabam. Quod est, eo decet uti, et, quicquid agas, agere pro viribus. Quæ enim vox potest esse contemtior, quàm Milonis Crotoniatæ? qui, quum jam senex esset, athle-

tasque se in curriculo exercentes videret, adspexisse lacertos suos dicitur, illacrymansque dixisse, *At hi quidem jam mortui sunt.* Non verò tam isti, quàm tu ipse, nugator; neque enim ex te unquam es nobilitatus, sed ex lateribus et lacertis tuis. Nihil S. Ælius tale, nihil multis annis antè T. Coruncanius, nihil modò P. Crassus, a quibus jura civibus præscribebantur, quorum usque ad extremum spiritum est provecta prudentia. 28. Orator metuo ne languescat senectute; est enim munus ejus non ingenii solùm, sed laterum etiam et virium. Omnino canorum illud in voce splendescit etiam, nescio quo pacto, in senectute: quod equidem adhuc non amisi, et videtis annos. Sed tamen est decorus sermo senis, quietus et remissus, facitque persæpè ipsa sibi audientiam diserti senis comta et mitis oratio. Quod si ipse exsequi nequeas, possis tamen Scipioni præcipere et Lælio. Quid enim est jucundius senectute stipatâ studiis juventutis? 29. Anne eas quidem vires senectuti relinquemus, ut adolescentulos doceat, instituat, ad omne officii munus instruat? quo quidem opere quid potest esse præclarius? Mihi verò Cn. et P. Scipiones, et avi tui duo, L. Æmilius et P. Africanus, comitatu nobilium juvenum fortunati videbantur. Nec ulli bonarum artium magistri non beati putandi, quamvis consenuerint vires atque defecerint. Etsi ista ipsa defectio virium adolescentiæ vitiis efficitur sæpiùs, quàm senectutis; libidinosa etenim et intemperans adolescentia effœtum corpus tradit senectuti. 30. Cyrus quidem, apud Xenophontem, eo sermone, quem moriens habuit, quum admodùm senex esset, negat se unquam sensisse senectutem suam imbecil-

liorem factam, quàm adolescentia fuisset. Ego L. Metellum memini puer—qui quum quadriennio post alterum consulatum pontifex maximus factus esset, viginti et duos annos ei sacerdotio præfuit—ita bonis esse viribus extremo tempore ætatis, ut adolescentiam non requireret. Nihil necesse est mihi de me ipso dicere; quamquam est id quidem senile, ætatique nostræ conceditur.

X. 31. Videtisne, ut apud Homerum sæpissimè Nestor de virtutibus suis prædicet? Tertiam enim jam ætatem hominum vivebat; nec erat ei verendum, ne, vera de se prædicans, nimis videretur aut insolens aut loquax. Etenim, ut ait Homerus, ex ejus linguâ melle dulcior fluebat oratio. Quam ad suavitatem nullis egebat corporis viribus: et tamen dux ille Græciæ nusquam optat, ut Ajacis similes habeat decem, at ut Nestoris: quod si acciderit, non dubitat, quin brevì Troja sit peritura. Sed redeo ad me. Quartum annum ago et octogesimum: equidem posse vellem idem gloriari, quod Cyrus. Sed tamen hoc queo dicere, non me quidem iis esse viribus, quibus aut miles bello Punico, aut quæstor eodem bello, aut consul in Hispaniâ fuerim, aut quadriennio pòst, quum tribunus militaris depugnavi apud Thermopylas, M'. Acilio Glabrione consule: sed tamen, ut vos videtis, non planè me enervavit nec afflixit senectus: non curia vires meas desiderat, non Rostra, non amici, non clientes, non hospites. Nec enim unquam sum assensus veteri illi laudatoque proverbio, quod monet maturè fieri senem, si diu velis esse senex. Ego verò me minùs diu

senem esse mallem, quàm esse senem antè, quàm essem. Itaque nemo adhuc convenire me voluit, cui fuerim occupatus. 33. At minus habeo virium, quàm vestrûm utervis. Ne vos quidem T. Pontii centurionis vires habetis: num idcircò est ille præstantior? Moderatio modò virium adsit, et tantum, quantum potest, quisque nitatur; næ ille non magno desiderio tenebitur virium. Olympiæ per stadium ingressus esse Milo dicitur, quum humeris sustineret bovem vivum. Utrùm igitur has corporis, an Pythagoræ tibi malis vires ingenii dari? Denique isto bono utare, quum adsit; quum absit, ne requiras; nisi fortè adolescentes pueritiam, paulum ætate progressi adolescentiam, debeant requirere. Cursus est certus ætatis, et una via naturæ, eaque simplex; suaque cuique parti ætatis tempestivitas est data: ut et infirmitas puerorum, et ferocitas juvenum, et gravitas jam constantis ætatis, et senectutis maturitas, naturale quiddam habeat, quod suo tempore percipi debeat. 34. Audire te arbitror, Scipio, hospes tuus avitus, Masinissa, quæ faciat hodie, nonaginta annos natus; quum ingressus iter pedibus sit, in equum omnino non adscendere; quum equo, ex equo non descendere; nullo imbre, nullo frigore adduci, ut capite operto sit; summam in eo esse corporis siccitatem: itaque exsequi omnia regis officia et munera. Potest igitur exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.

XI. Non sunt in senectute vires. Ne postulantur quidem vires à senectute. Ergò et legibus et institutis vacat ætas nostra muneribus iis, quæ non pos-

sunt sine viribus sustineri. Itaque non modò, quod non possumus, sed ne quantum possumus quidem, cogimur. 35. At multi ita sunt imbecilli senes, ut nullum officii aut omnino vitæ munus exsequi possint. At id quidem non proprium senectutis est vitium, sed commune valetudinis. Quàm fuit imbecillus P. Africani filius is, qui te adoptavit! quàm tenui aut nullâ potiùs valetudine. Quod ni ita fuisset, alterum illud lumen exstitisset civitatis: ad paternam enim magnitudinem animi doctrina uberior accesserat. Quid mirum igitur in senibus, si infirmi sunt aliquando, quum id ne adolescentes quidem effugere possint? Resistendum, Læli et Scipio, senectuti est, ejusque vitia diligentiâ compensanda sunt. Pugnandum, tamquam contra morbum, sic contra senectutem. 36. Habenda ratio valetudinis; utendum exercitationibus modicis; tantum cibi et potionis adhibendum, ut reficiantur vires, non opprimantur. Nec verò corpori soli subveniendum est, sed menti atque animo multò magis. Nam hæc quoque, nisi tamquam lumini oleum instilles, exstinguuntur senectute. Et corpora quidem defatigatione et exercitatione ingravescunt, animi autem exercitando levantur. Nam, quos ait Cæcilius—*comicos stultos senes*, hos significat credulos, obliviosos, dissolutos: quæ vitia sunt non senectutis, sed inertis, ignavæ, somniculosæ senectutis. Ut petulantia, ut libido, magìs est adolescentium, quàm senum; nec tamen omnium adolescentium, sed non proborum; sic ista senilis stultitia—quæ *deliratio* appellari solet—senum levium est, non omnium. 37. Quatuor robustos filios, quinque filias, tantam domum, tantas clientelas, Appius regebat et senex, et cæcus. Intentum enim animum,

tamquam arcum, habebat, nec languescens succumbebat senectuti. Tenebat non modò auctoritatem, sed etiam imperium in suos; metuebant servi, verebantur liberi, carum omnes habebant: vigebat in illâ domo patrius mos, et disciplina. 38. Ita enim senectus honesta est, si se ipsa defendit, si jus suum retinet, si nemini emancipata est, si usque ad extremum spiritum dominatur in suos. Ut enim adolescentem, in quo senile aliquid, sic senem, in quo est adolescentis aliquid, probo: quod qui sequitur, corpore senex esse poterit, animo nunquam erit. Septimus mihi *Originum* liber est in manibus; omnia antiquitatis monumenta colligo; causarum illustrium, quascumque defendi, nunc quum maximè conficio orationes; jus augurium, pontificium, civile tracto; multùm etiam Græcis literis utor; Pythagoreorumque more, exercendæ memoriæ gratiâ, quid quoque die dixerim, audierim, egerim, commemoro vesperi. Hæ sunt exercitationes ingenii, hæc curricula mentis; in his desudans atque elaborans corporis vires non magnopere desidero. Adsum amicis, venio in senatum frequens, ultròque affero res multùm et diu cogitatas; easque tueor animi, non corporis viribus. Quæ si exsequi nequirem, tamen me lectulus oblectaret meus ea ipsa cogitantem, quæ jam agere non possem: sed, ut possim, facit acta vita. Semper enim in his studiis laboribusque viventi non intelligitur, quando obrepat senectus. Ita sensim sine sensu ætas senescit: nec subitò frangitur, sed diuturnitate exstinguitur.

XII. 39. Sequitur tertia vituperatio senectutis, quòd eam carere dicunt voluptatibus. O præclarum

munus ætatis, siquidem id aufert nobis, quod est in adolescentiâ vitiosissimum! Accipite enim, optimi adolescentes, veterem orationem Archytæ Tarentini, magni in primis, et præclari viri, quæ mihi tradita est, quum essem adolescens Tarenti cum Q. Maximo. Nullam capitaliorem pestem, quàm corporis voluptatem, hominibus dicebat à naturâ datam: cujus voluptatis avidæ libidines temerè et effrænatè ad potiundum incitarentur. 40. Hinc patriæ proditiones, hinc rerum publicarum eversiones, hinc cum hostibus clandestina colloquia nasci; nullum denique scelus, nullum malum facinus esse, ad quod suscipiendum non libido voluptatis impelleret; stupra verò, et adulteria, et omne tale flagitium, nullis aliis illecebris excitari, nisi voluptatis: quumque homini sive natura, sive quis Deus, nihil mente præstabilius dedisset, huic divino muneri ac dono nihil esse tam inimicum quàm voluptatem. 41. Nec enim libidine dominante, temperantiæ locum esse, neque omnino in voluptatis regno virtutem posse consistere. Quod quò magis intelligi posset, fingere animo jubebat tantâ incitatum aliquem voluptate corporis, quanta percipi posset maxima: nemini censebat fore dubium, quin tamdiu, dum ita gauderet, nihil agitare mente, nihil ratione, nihil cogitatione consequi posset. Quocirca nihil esse tam detestabile, tamque pestiferum, quàm voluptatem; siquidem ea, quum major esset atque longior, omne animi lumen exstingueret. Hæc cum C. Pontio Samnite—patre ejus, à quo, Caudino prælio, Sp. Postumius, T. Veturius, consules, superati sunt—locutum Archytam, Nearchus Tarentinus, hospes noster, qui in amicitiâ populi Romani permanserat,

se à majoribus natu accepisse dicebat, quum quidem ei sermoni interfuisset Plato Atheniensis: quem Tarentum venisse, L. Camillo, Appio Claudio consulibus, reperio. 42. Quorsum hæc? ut intelligatis, si voluptatem aspernari ratione et sapientiâ non possemus, magnam habendam senectuti gratiam, quæ effecerit, ut id non liberet, quod non oporteret. Impedit enim consilium voluptas; rationi est inimica, ac mentis—ut ita dicam—præstringit oculos, nec habet ullum cum virtute commercium. Invitus quidem feci, ut fortissimi viri T. Flaminini fratrem, L. Flamininum, è senatu ejicerem, septem annis pòst, quàm consul fuisset; sed notandam putavi libidinem. Ille enim quum esset consul, in Galliâ exoratus in convivio à scorto est, ut securi feriret aliquem eorum, qui in vinculis essent damnati rei capitalis. Hic, Tito, fratre suo, censore, qui proximus ante me fuerat, elapsus est: mihi verò et Flacco neutiquam probari potuit tam flagitiosa et tam perdita libido, quæ cum probro privato conjungeret imperii dedecus.

XIII. 43. Sæpè audivi à majoribus natu, qui se porrò pueros à senibus audîsse dicebant, mirari solitum C. Fabricium, quòd, quum apud regem Pyrrhum legatus esset, audîsset à Thessalo Cineâ, esse quendam Athenis, qui se sapientem profiteretur; eumque dicere, omnia, quæ faceremus, ad voluptatem esse referenda: quod ex eo audientes, M'. Curium et Ti. Coruncanium, optare solitos, ut id Samnitibus ipsique Pyrrho persuaderetur, quò faciliùs vinci possent, quum se voluptatibus dedissent. Vixerat M'. Curius cum P. Decio, qui quinquennio ante eum consulem

se pro republicâ quarto consulatu devoverat. Nôrat eundem Fabricius, nôrat Coruncanius: qui quum ex suâ vitâ, tum ex ejus, quem dico, P. Decii facto, judicabant esse profectò aliquid naturâ pulcrum atque præclarum, quod suâ sponte peteretur, quodque, spretâ et contemtâ voluptate, optimus quisque sequeretur. 44. Quorsum igitur tam multa de voluptate? quia non modò vituperatio nulla, sed etiam summa laus senectutis est, quòd ea voluptates nullas magnopere desiderat.

At caret epulis, exstructisque mensis, et frequentibus poculis. Caret ergò etiam vinolentiâ, et cruditate, et insomniis. Sed si aliquid dandum est voluptati, quoniam ejus blanditiis non facilè obsistimus—divinè enim Plato *escam malorum* voluptatem appellat, quòd eâ videlicet homines capiantur, ut hamo pisces—quamquam immoderatis epulis caret senectus, modicis tamen conviviis delectari potest. C. Duillium, M. filium, qui Pœnos classe primus devicerat, redeuntem à cœnâ senem sæpe videbam puer; delectabatur crebro funali et tibicine, quæ sibi, nullo exemplo, privatus sumserat: tantum licentiæ dabat gloria. 45. Sed quid ego alios? ad meipsum jam revertar. Primùm habui semper sodales. Sodalitates autem, me quæstore, constitutæ sunt, sacris Idæis Magnæ Matris acceptis. Epulabar igitur cum sodalibus omnino modicè, sed erat quidam fervor ætatis: quâ progrediente, omnia fiunt indies mitiora. Neque enim ipsorum conviviorum delectationem voluptatibus corporis magìs, quàm cœtu amicorum et sermonibus, metiebar. Benè enim majores nostri accubitionem epularem amicorum, quia vitæ conjunc-

tionem haberet, *convivium* nominârunt; meliùs, quàm Græci, qui hoc idem tum *compotationem*, tum *concœnationem* vocant: ut, quod in eo genere minimum est, id maximè probare videantur.

XIV. 46. Ego verò propter sermonis delectationem tempestivis quoque conviviis delector, nec cum æqualibus solùm, qui pauci admodùm restant, sed cum vestrâ etiam ætate, atque vobiscum; habeoque senectuti magnam gratiam, quæ mihi sermonis aviditatem auxit, potionis et cibi sustulit. Quòd siquem etiam ista delectant — ne omnino bellum indixisse videar voluptati, cujus est etiam fortasse quidam naturalis motus — non intelligo, ne in istis quidem voluptatibus ipsis, carere sensu senectutem. Me verò et magisteria delectant à majoribus instituta; et is sermo, qui, more majorum, à summo adhibetur in poculis; et pocula, sicut in *Symposio* Xenophontis est, minuta atque rorantia; et refrigeratio æstate, et vicissim aut sol aut ignis hibernus. Quæ quidem in Sabinis etiam persequi soleo, conviviumque vicinorum quotidie compleo, quod ad multam noctem, quàm maximè possumus, vario sermone producimus. 47. At non est voluptatum tanta quasi titillatio in senibus. Credo; sed ne desideratio quidem. Nihil autem molestum, quod non desideres. Benè Sophocles, quum ex eo quidam, jam affecto ætate, quæreret, utereturne rebus venereis; *Dii meliora!* inquit. *Libenter verò istinc, tamquam à domino agresti ac furioso profugi.* Cupidis enim rerum talium odiosum et molestum est fortasse carere; satiatis verò et expletis jucundius est carere, quàm frui. Quamquam

non caret is, qui non desiderat: ego non desiderare dico esse jucundius, quàm frui. 48. Quòdsi istis ipsis voluptatibus bona ætas fruitur libentiùs, primùm parvulis fruitur rebus, ut diximus; deinde iis, quibus senectus, si non abundè potitur, non omnino caret. Ut Turpione Ambivio magìs delectatur, qui in primâ caveâ spectat; delectatur tamen etiam, qui in ultimâ; sic adolescentia, voluptates proptèr intuens, magìs fortasse lætatur; sed delectatur etiam senectus, procul eas spectans, tantum, quantum sat est. 49. At illa quanti sunt, animum, tamquam emeritis stipendiis libidinis, ambitionis, contentionis, inimicitiarum, cupiditatum omnium, secum esse, secumque, ut dicitur, vivere! Si verò habet aliquod tamquam pabulum studii atque doctrinæ, nihil est otiosâ senectute jucundius. Mori pænè videbamus in studio dimetiundi cœli atque terræ C. Gallum, familiarem patris tui, Scipio. Quoties illum lux noctu aliquid describere ingressum, quoties nox oppressit, quum manè cœpisset! Quàm delectabat eum defectiones solis et lunæ multò nobis antè prædicere! 50. Quid in levioribus studiis, sed tamen acutis? Quàm gaudebat bello suo *Punico* Nævius! Quàm *Truculento* Plautus! quàm *Pseudolo!* Vidi etiam senem Livium, qui, quum sex annos antè, quàm ego natus sum, fabulam docuisset, Centone Tuditanoque consulibus, usque ad adolescentiam meam processit ætate. Quid de P. Licinii Crassi et pontificii et civilis juris studio loquar? aut de hujus P. Scipionis, qui his paucis diebus pontifex maximus factus est? Atqui eos omnes, quos commemoravi, his studiis flagrantes senes vidimus. M. verò Cethegum, quem rectè *Suadæ*

medullam dixit Ennius, quanto studio exerceri in dicendo videbamus, etiam senem! Quæ sunt igitur epularum, aut ludorum, aut scortorum voluptates cum his voluptatibus comparandæ? Atque hæc quidem studia doctrinæ: quæ quidem prudentibus et benè institutis pariter cum ætate crescunt: ut honestum illud Solonis sit, quod ait versiculo quodam, ut antè dixi, senescere se, multa indies addiscentem; quâ voluptate animi nulla certè potest esse major.

XV. 51. Venio nunc ad voluptates agricolarum, quibus ego incredibiliter delector; quæ nec ullâ impediuntur senectute, et mihi ad sapientis vitam proximè videntur accedere. Habent enim rationem cum terrâ, quæ nunquam recusat imperium, nec unquam sine usurâ reddit, quod accepit; sed aliàs minore, plerumque majore cum fœnore. Quamquam me quidem non fructus modò, sed etiam ipsius terræ vis ac natura delectat. Quæ quum gremio mollito ac subacto semen sparsum excepit, primùm id occæcatum cohibet — ex quo *occatio*, quæ hoc efficit, nominata est — deinde tepefactum vapore et compressu suo diffindit et elicit herbescentem ex eo viriditatem: quæ, nixa fibris stirpium, sensim adolescit, culmoque erecta geniculato, vaginis jam quasi pubescens includitur; è quibus quum emersit, fundit frugem spici ordine structam, et contra avium minorum morsus munitur vallo aristarum. 52. Quid ego vitium satus, ortus, incrementa, commemorem? Satiari delectatione non possum, ut meæ senectutis requietem oblectamentumque noscatis. Omitto enim vim ipsam omnium, quæ generantur è terrâ; quæ ex

fici tantulo grano, aut ex acino vinaceo, aut ex ceterarum frugum ac stirpium minutissimis seminibus tantos truncos ramosque procreat. Malleoli, plantæ, sarmenta, viviradices, propagines, nonne ea efficiunt, ut quemvis cum admiratione delectent? Vitis quidem, quæ naturâ caduca est, et, nisi fulta sit, ad terram fertur; eadem, ut se erigat, claviculis suis, quasi manibus, quidquid est nacta, complectitur: quam, serpentem multiplici lapsu et erratico, ferro amputans coërcet ars agricolarum, ne silvescat sarmentis, et in omnes partes nimia fundatur. 53. Itaque, ineunte vere, in iis, quæ relicta sunt, exsistit tamquam ad articulos sarmentorum ea, quæ *gemma* dicitur; à quâ oriens uva sese ostendit; quæ et succo terræ et calore solis augescens, primo est peracerba gustatu, deinde maturata dulcescit, vestitaque pampinis nec modico tepore caret, et nimios solis defendit ardores. Quâ quid potest esse, quum fructu lætius, tum adspectu pulcrius? Cujus quidem non utilitas me solùm, ut antè dixi, sed etiam cultura, et ipsa natura delectat: adminiculorum ordines, capitum jugatio, religatio et propagatio vitium, sarmentorumque ea, quam dixi, aliorum amputatio, aliorum immissio. Quid ego irrigationes? quid fossiones agri, repastinationesque proferam, quibus fit multò terra fœcundior? 54. Quid de utilitate loquar stercorandi? Dixi in eo libro, quem de Rebus Rusticis scripsi: de quâ doctus Hesiodus ne verbum quidem fecit, quum de culturâ agri scriberet. At Homerus, qui multis, ut mihi videtur, antè sæculis fuit, Laërtem lenientem desiderium, quod capiebat è filio, colentem agrum, et eum stercorantem facit. Nec verò sege-

tibus solùm et pratis et vineis et arbustis res rusticæ lætæ sunt, sed etiam hortis et pomariis; tum pecudum pastu, apum examinibus, florum omnium varietate. Nec consitiones modò delectant, sed etiam insitiones; quibus nihil invenit agricultura solertius.

XVI. 55. Possum persequi multa oblectamenta rerum rusticarum; sed ea ipsa, quæ dixi, fuisse sentio longiora. Ignoscetis autem: nam et studio rerum rusticarum provectus sum, et senectus est naturâ loquacior; ne ab omnibus eam vitiis videar vindicare. Ergò in hâc vitâ M'. Curius, quum de Samnitibus, de Sabinis, de Pyrrho triumphâsset, consumsit extremum tempus ætatis; cujus quidem villam ego contemplans — abest enim non longè à me — admirari satìs non possum vel hominis ipsius continentiam, vel temporum disciplinam. Curio, ad focum sedenti, magnum auri pondus Samnites quum attulissent, repudiati ab eo sunt. Non enim aurum habere præclarum sibi videri dixit; sed iis, qui haberent aurum, imperare. 56. Poteratne tantus animus non jucundam efficere senectutem? Sed venio ad agricolas, ne à meipso recedam. In agris erant tum senatores, id est senes: siquidem aranti L. Quinctio Cincinnato nuntiatum est eum dictatorem esse factum; cujus dictatoris jussu magister equitum, C. Servilius Ahala, Sp. Mælium, regnum appetentem, occupatum interemit. A villâ in senatum arcessebantur et Curius et ceteri senes: ex quo, qui eos arcessebant, *viatores* nominati sunt. Num igitur eorum senectus miserabilis fuit, qui se agri cultione oblectabant? Meâ quidem sententiâ haud scio an

nulla beatior esse possit; neque solùm officio, quòd hominum generi universo cultura agrorum est salutaris, sed et delectatione, quam dixi, et saturitate copiâque omnium rerum, quæ ad victum hominum, ad cultum etiam Deorum, pertinent; ut, quoniam hæc quidam desiderant, in gratiam jam cum voluptate redeamus. Semper enim boni assiduique domini referta cella vinaria, olearia, etiam penaria est, villaque tota locuples est; abundat porco, hædo, agno, gallinâ, lacte, caseo, melle. Jam hortum ipsi agricolæ succidiam alteram appellant. Conditiora facit hæc supervacanei etiam operis aucupium atque venatio. 57. Quid de pratorum viriditate, aut arborum ordinibus, aut vinearum olivetorumque specie dicam? Brevì præcidam. Agro benè culto nil potest esse nec usu uberius, nec specie ornatius; ad quem fruendum non modò non retardat, verùm etiam invitat atque allectat senectus. Ubi enim potest illa ætas aut calescere vel apricatione meliùs, vel igni, aut vicissim umbris aquisve refrigerari salubriùs? 58. Sibi igitur habeant arma, sibi equos, sibi hastas, sibi clavam, sibi pilam, sibi natationes et cursus; nobis senibus ex lusionibus multis talos relinquant et tesseras: id ipsum tamen ut lubebit; quoniam sinè his beata esse senectus potest.

XVII. 59. Multas ad res perutiles Xenophontis libri sunt: quos legite, quæso, studiosè, ut facitis. Quàm copiosè ab eo agricultura laudatur in eo libro, qui est de tuendâ re familiari, qui *Œconomicus* inscribitur! Atque, ut intelligatis nihil ei tam regale videri, quàm studium agri colendi, Socrates in eo

libro loquitur cum Critobulo: Cyrum minorem, regem Persarum, præstantem ingenio atque imperii gloriâ, quum Lysander Lacedæmonius, vir summæ virtutis, venisset ad eum Sardis, eique dona à sociis attulisset, et ceteris in rebus communem erga Lysandrum atque humanum fuisse, et ei quendam conseptum agrum diligenter consitum ostendisse. Quum autem admiraretur Lysander et proceritates arborum, et directos in quincuncem ordines, et humum subactam atque puram, et suavitatem odorum, qui afflarentur è floribus; tum dixisse, mirari se non modò diligentiam sed etiam sollertiam ejus, à quo essent illa dimensa atque descripta; et ei Cyrum respondisse, *Atqui ego omnia ista sum dimensus; mei sunt ordines, mea descriptio; multæ etiam istarum arborum meâ manu sunt satæ.* Tum Lysandrum, intuentem ejus purpuram et nitorem corporis ornatumque Persicum multo auro multisque gemmis, dixisse, *Rectè verò te, Cyre, beatum ferunt, quoniam virtuti tuæ fortuna conjuncta est.* 60. Hâc igitur fortunâ frui licet senibus: nec ætas impedit quò minus et ceterarum rerum, et in primis agri colendi, studia teneamus usque ad ultimum tempus senectutis. M. quidem Valerium Corvum accepimus ad centesimum annum perduxisse, quum esset actâ jam ætate in agris, eosque coleret. Cujus inter primum et sextum consulatum sex et quadraginta anni interfuerunt. Ita quantum spatium ætatis majores nostri ad senectutis initium esse voluerunt, tantus illi cursus honorum fuit. Atque ejus extrema ætas hôc beatior, quàm media, quòd auctoritatis plus habebat, laboris verò minus. Apex autem senectutis est auctoritas. 61. Quanta fuit in L.

Cæcilio Metello! Quanta in Atilio Calatino! in quem illud elogium unicum, *Plurimæ consentiunt gentes populi primarium fuisse virum.* Notum est carmen incisum in sepulcro. Jure igitur gravis, cujus de laudibus omnium esset fama consentiens. Quem virum P. Crassum, nuper pontificem maximum, quem posteà M. Lepidum eodem sacerdotio præditum, vidimus! Quid de Paullo aut Africano loquar? aut, ut jam antè, de Maximo? quorum non in sententiâ solùm, sed etiam in nutu residebat auctoritas. Habet senectus, honorata præsertim, tantam auctoritatem, ut ea pluris sit, quàm omnes adolescentiæ voluptates.

XVIII. 62. Sed in omni oratione mementote eam me laudare senectutem, quæ fundamentis adolescentiæ constituta sit. Ex quo id efficitur—quod ego magno quondam cum assensu omnium dixi—Miseram esse senectutem, quæ se oratione defenderet. Non cani, non rugæ repentè auctoritatem arripere possunt, sed honestè acta superior ætas fructus capit auctoritatis extremos. 63. Hæc enim ipsa sunt honorabilia, quæ videntur levia atque communia, salutari, appeti, decedi, assurgi, deduci, reduci, consuli; quæ et apud nos, et in aliis civitatibus, ut quæque optimè morata, ita diligentissimè observantur. Lysandrum Lacedæmonium, cujus modò mentionem feci, dicere aiunt solitum, Lacedæmone esse honestissimum domicilium senectutis: nusquam enim tantum tribuitur ætati, nusquam est senectus honoratior. Quinetiam memoriæ proditum est, quum Athenis, ludis, quidam in theatrum grandis natu venisset, in magno consessu

locum ei à suis civibus nusquam datum: quum autem ad Lacedæmonios accessisset, qui, legati quum essent, certo in loco consederant, consurrexisse omnes, et senem illum sessum recepisse. 64. Quibus quum à cuncto consessu plausus esset multiplex datus, dixisse ex iis quendam, Athenienses scire quæ recta essent, sed facere nolle. Multa in nostro collegio præclara: sed hoc, de quo agimus, in primis, quòd, ut quisque ætate antecedit, ita sententiæ principatum tenet: neque solùm honore antecedentibus, sed iis etiam, qui cum imperio sunt, majores natu augures anteponuntur. Quæ sunt igitur voluptates corporis cum auctoritatis præmiis comparandæ? Quibus qui splendidè usi sunt, ii mihi videntur fabulam ætatis peregisse, nec, tamquam inexercitati histriones, in extremo actu corruisse.

65. At sunt morosi, et anxii, et iracundi, et difficiles senes; si quærimus, etiam avari. Sed hæc morum vitia sunt, non senectutis. Ac morositas tamen et ea vitia, quæ dixi, habent aliquid excusationis, non illius quidem justæ, sed quæ probari posse videatur: contemni se putant, despici, illudi. Præterea in fragili corpore odiosa omnis offensio est. Quæ tamen omnia dulciora sunt et moribus bonis et artibus; idque tum in vitâ, tum in scenâ intelligi potest ex iis fratribus, qui in *Adelphis* sunt. Quanta in altero duritas, in altero comitas! Sic se res habet: ut enim non omne vinum, sic non omnis ætas, vetustate coacescit. Severitatem in senectute probo, sed eam, sicut alia, modicam; acerbitatem nullo modo. Avaritia verò senilis quid sibi velit, non intelligo.

Potest enim quidquam esse absurdius, quàm quò minus viæ restat, eò plus viatici quærere?

XIX. 66. Quarta restat causa, quæ maximè angere atque sollicitam habere nostram ætatem videtur, appropinquatio mortis; quæ certè à senectute non potest longè abesse. O miserum senem, qui mortem contemnendam esse in tam longâ ætate non viderit! quæ aut planè negligenda est, si omnino exstinguit animum; aut etiam optanda, si aliquò eum deducit, ubi sit futurus æternus. Atqui tertium certè nihil inveniri potest. 67. Quid igitur timeam, si aut non miser post mortem, aut beatus etiam futurus sum? Quamquam quis est tam stultus, quamvis sit adolescens, cui sit exploratum se ad vesperum esse victurum? Quin etiam ætas illa multò plures, quàm nostra, mortis casus habet: faciliùs in morbos incidunt adolescentes; graviùs ægrotant; tristiùs curantur. Itaque pauci veniunt ad senectutem: quod ni ita accideret, meliùs et prudentiùs viveretur. Mens enim et ratio et consilium in senibus est; qui si nulli fuissent, nullæ omnino civitates essent. Sed redeo ad mortem impendentem. Quod illud est crimen senectutis, quum illud videatis cum adolescentiâ esse commune? 68. Sensi ego quum in optimo filio meo, tum in exspectatis ad amplissimam dignitatem fratribus tuis, Scipio, omni ætati mortem esse communem. At sperat adolescens, diu se victurum: quod sperare idem senex non potest. Insipienter sperat. Quid enim stultius, quàm incerta pro certis habere, falsa pro veris? Senex, ne quod speret quidem,

habet. At est eò meliore conditione quàm adolescens, quum id, quod ille sperat, hic jam consecutus est. Ille vult diu vivere; hic diu vixit. 69. Quam quam, ô Dii boni! quid est in hominis vitâ diu! Da enim supremum tempus; exspectemus Tartessiorum regis ætatem: fuit enim, ut scriptum video, Arganthonius quidam Gadibus, qui octoginta regnavit annos, centum et viginti vixit. Sed mihi ne diuturnum quidem quidquam videtur, in quo est aliquid extremum. Quum enim id advenit, tunc illud, quod præteriit, effluxit: tantum remanet, quod virtute et rectè factis consecutus sis. Horæ quidem cedunt, et dies, et menses, et anni; nec præteritum tempus unquam revertitur; nec, quid sequatur, sciri potest. Quod cuique temporis ad vivendum datur, eo debet esse contentus. 70. Neque enim histrioni, ut placeat, peragenda est fabula; modò, in quocumque fuerit actu, probetur; nec sapienti usque ad *Plaudite* veniendum. Breve enim tempus ætatis satìs est longum ad benè honestèque vivendum: sin processeris longiùs, non magìs dolendum est, quàm agricolæ dolent, præteritâ verni temporis suavitate, æstatem autumnumque venisse. Ver enim tamquam adolescentiam significat, ostenditque fructus futuros: reliqua tempora demetendis fructibus et percipiendis accommodata sunt. 71. Fructus autem senectutis est, ut sæpe dixi, antè partorum bonorum memoria et copia. Omnia verò, quæ secundùm naturam fiunt, sunt habenda in bonis. Quid est autem tam secundùm naturam, quàm senibus emori? quod idem contingit adolescentibus, adversante et repugnante na-

turâ. Itaque adolescentes mori sic mihi videntur, ut quum aquæ multitudine vis flammæ opprimitur; senes autem, sicut suâ sponte, nullâ adhibitâ vi, consumtus ignis exstinguitur. Et quasi poma ex arboribus, si cruda sunt, vi avelluntur, si matura et cocta, decidunt; sic vitam adolescentibus vis aufert, senibus maturitas. Quæ mihi quidem tam jucunda est, ut, quò propiùs ad mortem accedam, quasi terram videre videar, aliquandoque in portum ex longâ navigatione esse venturus.

XX. 72. Omnium ætatum certus est terminus: senectutis autem nullus certus est terminus; rectèque in eâ vivitur, quoad munus officii exsequi et tueri possis, et tamen mortem contemnere. Ex quo fit, ut animosior etiam senectus sit quàm adolescentia, et fortior. Hoc illud est, quod Pisistrato tyranno à Solone responsum est, quum illi quærenti, *Quâ tandem spe fretus, sibi tam audaciter obsisteret*, respondisse dicitur, *Senectute.* Sed vivendi finis est optimus, quum, integrâ mente ceterisque sensibus, opus ipsa suum eadem, quæ coagmentavit, natura dissolvit. Ut navem, ut ædificium, idem destruit facillimè, qui construxit: sic hominem eadem optimè, quæ conglutinavit, natura dissolvit. Jam omnis conglutinatio recens ægrè, inveterata facilè, divellitur. Ita fit, ut illud breve vitæ reliquum nec avidè appetendum senibus, nec sinè causâ deserendum sit: vetatque Pythagoras, injussu Imperatoris, id est, Dei, de præsidio et statione vitæ decedere. 73. Solonis quidem sapientis elogium est, quo se negat velle suam mortem dolore amicorum et lamentis vacare. Vult,

credo, se esse carum suis. Sed haud scio an meliùs Ennius:

Nemo me lacrymis decoret, nec funera fletu
Faxit.

74. Non censet lugendam esse mortem, quam immortalitas consequatur. Jam sensus moriendi aliquis esse potest, isque ad exiguum tempus, præsertim seni: post mortem quidem sensus aut optandus aut nullus est. Sed hoc meditatum ab adolescentiâ debet esse, mortem ut negligamus: sinè quâ meditatione tranquillo esse animo nemo potest. Moriendum enim certè est; et id incertum, an eo ipso die. Mortem igitur omnibus horis impendentem timens quî poterit animo consistere? 75. De quâ non ita longâ disputatione opus esse videtur, quum recorder, non solùm L. Brutum, qui in liberandâ patriâ est interfectus; non duos Decios, qui ad voluntariam mortem cursum equorum incitaverunt; non M. Atilium, qui ad supplicium est profectus, ut fidem hosti datam conservaret; non duos Scipiones, qui iter Pœnis vel corporibus suis obstruere voluerunt; non avum tuum, L. Paullum, qui morte luit collegæ in Cannensi ignominiâ temeritatem: non M. Marcellum, cujus interitum ne crudelissimus quidem hostis honore sepulturæ carere passus est: sed legiones nostras, quod scripsi in *Originibus*, in eum sæpe locum profectas alacri animo et erecto, unde se nunquam redituras arbitrarentur. Quod igitur adolescentes, et ii quidem non solùm indocti, sed etiam rustici, contemnunt, id docti senes extimescent? 76. Omnino, ut mihi quidem videtur, studiorum omnium

satietas vitæ facit satietatem. Sunt pueritiæ certa studia: num igitur ea desiderant adolescentes? Sunt et ineuntis adolescentiæ: num ea jam constans requirit ætas, quæ *media* dicitur? Sunt etiam hujus ætatis: ne ea quidem quæruntur à senectute. Sunt extrema quædam studia senectutis: ergò, ut superiorum ætatum studia occidunt, sic occidunt etiam senectutis. Quod quum evenit, satietas vitæ tempus maturum mortis affert.

XXI. 77. Equidem non video, cur, quid ipse sentiam de morte, non audeam vobis dicere: quod eò meliùs mihi cernere videor, quò ab eâ propiùs absum. Ego vestros patres, P. Scipio, tuque, C. Læli, viros clarissimos mihique amicissimos, vivere arbitror; et eam quidem vitam, quæ est sola vita nominanda. Nam, dum sumus in his inclusi compagibus corporis, munere quodam necessitatis et gravi opere perfungimur: est enim animus cœlestis ex altissimo domicilio depressus et quasi demersus in terram, locum divinæ naturæ æternitatique contrarium. Sed credo Deos immortales sparsisse animos in corpora humana, ut essent, qui terras tuerentur, quique, cœlestium ordinem contemplantes, imitarentur eum vitæ modo atque constantiâ. Nec me solùm ratio ac disputatio impulit, ut ita crederem; sed nobilitas etiam summorum philosophorum et auctoritas. 78. Audiebam Pythagoram Pythagoreosque, incolas pænè nostros, qui essent *Italici philosophi* quondam nominati, nunquam dubitâsse, quin ex universâ mente divinâ delibatos animos haberemus. Demonstrabantur mihi prætereà, quæ Socrates supremo vitæ die de immortalitate ani-

morum disseruisset, is, qui esset omnium sapientissimus oraculo Apollinis judicatus. Quid multa? Sic mihi persuasi, sic sentio: quum tanta celeritas animorum sit, tanta memoria præteritorum, futurorumque prudentia, tot artes, tantæ scientiæ, tot inventa, non posse eam naturam, quæ res eas contineat, esse mortalem: quumque semper agitetur animus, nec principium motûs habeat, quia se ipse moveat, ne finem quidem habiturum esse motûs, quia nunquam se ipse sit relicturus: et, quum simplex animi natura esset, neque haberet in se quidquam admistum dispar sui atque dissimile, non posse eum dividi; quodsi non possit, non posse interire: magnoque esse argumento homines scire pleraque antè quàm nati sint, quòd jam pueri, quum artes difficiles discant, ita celeriter res innumerabiles arripiant, ut eas non tum primùm accipere videantur, sed reminisci et recordari. Hæc Plato noster.

XXII. 79. Apud Xenophontem autem, moriens Cyrus Major hæc dicit:—*Nolite arbitrari, ô mihi carissimi filii, me, quum à vobis discessero, nusquam aut nullum fore. Nec enim, dum eram vobiscum, animum meum videbatis: sed eum esse in hoc corpore, ex iis rebus quas gerebam, intelligebatis. Eundem igitur esse creditote, etiam si nullum videbitis.* 80. *Nec verò clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent, quò diutiùs memoriam sui teneremus. Mihi quidem nunquam persuaderi potuit, animos, dum in corporibus essent mortalibus, vivere; quum exîssent ex iis, emori: nec verò,* [*tum*] *animum esse insipientem, quum ex*

insipienti corpore evasisset; sed quum omni admixtione corporis liberatus purus et integer esse cœpisset, tum esse sapientem. Atque etiam, quum hominis natura morte dissolvitur, ceterarum rerum perspicuum est quò quæque discedant: abeunt enim illuc omnia, unde orta sunt; animus autem solus, nec quum adest, nec quum discedit, apparet. Jam verò videtis nihil esse morti tam simile, quàm somnum. Atqui dormientium animi maximè declarant divinitatem suam: multa enim, quum remissi et liberi sunt, futura prospiciunt. Ex quo intelligitur, quales futuri sint, quum se planè corporis vinculis relaxaverint. Quarè si hæc ita sunt, sic me colitote ut Deum; sin unà est interiturus animus cum corpore, vos tamen, Deos verentes, qui hanc omnem pulcritudinem tuentur et regunt, memoriam nostri piè inviolatèque servabitis. Cyrus quidem hæc moriens.

XXIII. 82. Nos, si placet, nostra videamus. Nemo unquam mihi, Scipio, persuadebit, aut patrem tuum Paullum, aut duos avos, Paullum et Africanum, aut Africani patrem aut patruum, aut multos præstantes viros, quos enumerare non est necesse, tanta esse conatos, quæ ad posteritatis memoriam pertinerent, nisi animo cernerent posteritatem ad se pertinere. An censes—ut de me ipso aliquid more senum glorier—me tantos labores diurnos nocturnosque domi militiæque suscepturum fuisse, si iisdem finibus gloriam meam, quibus vitam, essem terminaturus? Nonne melius multò fuisset otiosam ætatem et quietam sinè ullo labore et contentione traducere? Sed, nescio quomodò, animus erigens se posteritatem

semper ita prospiciebat, quasi, quum excessisset è vitâ, tum denique victurus esset. Quod quidem ni ita se haberet, ut animi immortales essent, haud optimi cujusque animus maximè ad immortalitatem gloriæ niteretur. 83. Quid, quòd sapientissimus quisque æquissimo animo moritur, stultissimus iniquissimo? Nonne vobis videtur animus is, qui plus cernat et longiùs, videre se ad meliora proficisci: ille autem, cujus obtusior sit acies, non videre? Equidem efferor studio patres vestros, quos colui et dilexi, videndi: neque verò eos solùm convenire aveo, quos ipse cognovi; sed illos etiam, de quibus audivi, et legi, et ipse conscripsi. Quò quidem me proficiscentem haud sanè quis facilè retraxerit, neque tamquam Peliam recoxerit. Quòd si quis Deus mihi largiatur, ut ex hâc ætate repuerascam et in cunis vagiam, valdè recusem. Nec verò velim, quasi decurso spatio, ad carceres à calce revocari. 84. Quid enim habet vita commodi? quid non potiùs laboris? Sed habeat sanè; habet certè tamen aut satietatem aut modum. Non lubet enim mihi deplorare vitam, quod multi, et ii docti, sæpe fecerunt: neque me vixisse pœnitet, quoniam ita vixi, ut non frustrà me natum existimem; et ex vitâ ita discedo, tamquam ex hospitio, non tamquam ex domo. Commorandi enim natura deversorium nobis, non habitandi locum dedit. 85. O præclarum diem, quum ad illud divinum animorum concilium cœtumque proficiscar; quumque ex hâc turbâ et colluvione discedam! Proficiscar enim non ad eos solùm viros, de quibus antè dixi, sed etiam ad Catonem meum; quo nemo vir melior natus est, nemo pietate præstantior. Cujus à me corpus crematum est—quod

sunt sine viribus sustineri. Itaque non modò, quod non possumus, sed ne quantum possumus quidem, cogimur. 35. At multi ita sunt imbecilli senes, ut nullum officii aut omnino vitæ munus exsequi possint. At id quidem non proprium senectutis est vitium, sed commune valetudinis. Quàm fuit imbecillus P. Africani filius is, qui te adoptavit! quàm tenui aut nullâ potiùs valetudine. Quod ni ita fuisset, alterum illud lumen exstitisset civitatis: ad paternam enim magnitudinem animi doctrina uberior accesserat. Quid mirum igitur in senibus, si infirmi sunt aliquando, quum id ne adolescentes quidem effugere possint? Resistendum, Læli et Scipio, senectuti est, ejusque vitia diligentiâ compensanda sunt. Pugnandum, tamquam contra morbum, sic contra senectutem. 36. Habenda ratio valetudinis; utendum exercitationibus modicis; tantum cibi et potionis adhibendum, ut reficiantur vires, non opprimantur. Nec verò corpori soli subveniendum est, sed menti atque animo multò magis. Nam hæc quoque, nisi tamquam lumini oleum instilles, exstinguuntur senectute. Et corpora quidem defatigatione et exercitatione ingravescunt, animi autem exercitando levantur. Nam, quos ait Cæcilius—*comicos stultos senes,* hos significat credulos, obliviosos, dissolutos: quæ vitia sunt non senectutis, sed inertis, ignavæ, somniculosæ senectutis. Ut petulantia, ut libido, magìs est adolescentium, quàm senum; nec tamen omnium adolescentium, sed non proborum; sic ista senilis stultitia—quæ *deliratio* appellari solet—senum levium est, non omnium. 37. Quatuor robustos filios, quinque filias, tantam domum, tantas clientelas, Appius regebat et senex, et cæcus. Intentum enim animum,

tamquam arcum, habebat, nec languescens succumbebat senectuti. Tenebat non modò auctoritatem, sed etiam imperium in suos; metuebant servi, verebantur liberi, carum omnes habebant: vigebat in illâ domo patrius mos, et disciplina. 38. Ita enim senectus honesta est, si se ipsa defendit, si jus suum retinet, si nemini emancipata est, si usque ad extremum spiritum dominatur in suos. Ut enim adolescentem, in quo senile aliquid, sic senem, in quo est adolescentis aliquid, probo: quod qui sequitur, corpore senex esse poterit, animo nunquam erit. Septimus mihi *Originum* liber est in manibus; omnia antiquitatis monumenta colligo; causarum illustrium, quascumque defendi, nunc quum maximè conficio orationes; jus augurium, pontificium, civile tracto; multùm etiam Græcis literis utor; Pythagoreorumque more, exercendæ memoriæ gratiâ, quid quoque die dixerim, audierim, egerim, commemoro vesperi. Hæ sunt exercitationes ingenii, hæc curricula mentis; in his desudans atque elaborans corporis vires non magnopere desidero. Adsum amicis, venio in senatum frequens, ultròque affero res multùm et diu cogitatas; easque tueor animi, non corporis viribus. Quæ si exsequi nequirem, tamen me lectulus oblectaret meus ea ipsa cogitantem, quæ jam agere non possem: sed, ut possim, facit acta vita. Semper enim in his studiis laboribusque viventi non intelligitur, quando obrepat senectus. Ita sensim sine sensu ætas senescit: nec subitò frangitur, sed diuturnitate exstinguitur.

XII. 39. Sequitur tertia vituperatio senectutis, quòd eam carere dicunt voluptatibus. O præclarum

munus ætatis, siquidem id aufert nobis, quod est in adolescentiâ vitiosissimum! Accipite enim, optimi adolescentes, veterem orationem Archytæ Tarentini, magni in primis, et præclari viri, quæ mihi tradita est, quum essem adolescens Tarenti cum Q. Maximo. Nullam capitaliorem pestem, quàm corporis voluptatem, hominibus dicebat à naturâ datam: cujus voluptatis avidæ libidines temerè et effrænatè ad potiundum incitarentur. 40. Hinc patriæ proditiones, hinc rerum publicarum eversiones, hinc cum hostibus clandestina colloquia nasci; nullum denique scelus, nullum malum facinus esse, ad quod suscipiendum non libido voluptatis impelleret; stupra verò, et adulteria, et omne tale flagitium, nullis aliis illecebris excitari, nisi voluptatis: quumque homini sive natura, sive quis Deus, nihil mente præstabilius dedisset, huic divino muneri ac dono nihil esse tam inimicum quàm voluptatem. 41. Nec enim libidine dominante, temperantiæ locum esse, neque omnino in voluptatis regno virtutem posse consistere. Quod quò magis intelligi posset, fingere animo jubebat tantâ incitatum aliquem voluptate corporis, quanta percipi posset maxima: nemini censebat fore dubium, quin tamdiu, dum ita gauderet, nihil agitare mente, nihil ratione, nihil cogitatione consequi posset. Quocirca nihil esse tam detestabile, tamque pestiferum, quàm voluptatem; siquidem ea, quum major esset atque longior, omne animi lumen exstingueret. Hæc cum C. Pontio Samnite—patre ejus, à quo, Caudino prælio, Sp. Postumius, T. Veturius, consules, superati sunt—locutum Archytam, Nearchus Tarentinus, hospes noster, qui in amicitiâ populi Romani permanserat,

se à majoribus natu accepisse dicebat, quum quidem ei sermoni interfuisset Plato Atheniensis: quem Tarentum venisse, L. Camillo, Appio Claudio consulibus, reperio. 42. Quorsum hæc? ut intelligatis, si voluptatem aspernari ratione et sapientiâ non possemus, magnam habendam senectuti gratiam, quæ effecerit, ut id non liberet, quod non oporteret. Impedit enim consilium voluptas; rationi est inimica, ac mentis—ut ita dicam—præstringit oculos, nec habet ullum cum virtute commercium. Invitus quidem feci, ut fortissimi viri T. Flaminini fratrem, L. Flamininum, è senatu ejicerem, septem annis pòst, quàm consul fuisset; sed notandam putavi libidinem. Ille enim quum esset consul, in Galliâ exoratus in convivio à scorto est, ut securi feriret aliquem eorum, qui in vinculis essent damnati rei capitalis. Hic, Tito, fratre suo, censore, qui proximus ante me fuerat, elapsus est: mihi verò et Flacco neutiquam probari potuit tam flagitiosa et tam perdita libido, quæ cum probro privato conjungeret imperii dedecus.

XIII. 43. Sæpè audivi à majoribus natu, qui se porrò pueros à senibus audîsse dicebant, mirari solitum C. Fabricium, quòd, quum apud regem Pyrrhum legatus esset, audîsset à Thessalo Cineâ, esse quendam Athenis, qui se sapientem profiteretur; eumque dicere, omnia, quæ faceremus, ad voluptatem esse referenda: quod ex eo audientes, M'. Curium et Ti. Coruncanium, optare solitos, ut id Samnitibus ipsique Pyrrho persuaderetur, quò faciliùs vinci possent, quum se voluptatibus dedissent. Vixerat M'. Curius cum P. Decio, qui quinquennio ante eum consulem

se pro republicâ quarto consulatu devoverat. Nôrat eundem Fabricius, nôrat Coruncanius: qui quum ex suâ vitâ, tum ex ejus, quem dico, P. Decii facto, judicabant esse profectò aliquid naturâ pulcrum atque præclarum, quod suâ sponte peteretur, quodque, spretâ et contemtâ voluptate, optimus quisque sequeretur. 44. Quorsum igitur tam multa de voluptate? quia non modò vituperatio nulla, sed etiam summa laus senectutis est, quòd ea voluptates nullas magnopere desiderat.

At caret epulis, exstructisque mensis, et frequentibus poculis. Caret ergò etiam vinolentiâ, et cruditate, et insomniis. Sed si aliquid dandum est voluptati, quoniam ejus blanditiis non facilè obsistimus—divinè enim Plato *escam malorum* voluptatem appellat, quòd eâ videlicet homines capiantur, ut hamo pisces—quamquam immoderatis epulis caret senectus, modicis tamen conviviis delectari potest. C. Duillium, M. filium, qui Pœnos classe primus devicerat, redeuntem à cœnâ senem sæpe videbam puer; delectabatur crebro funali et tibicine, quæ sibi, nullo exemplo, privatus sumserat: tantum licentiæ dabat gloria. 45. Sed quid ego alios? ad meipsum jam revertar. Primùm habui semper sodales. Sodalitates autem, me quæstore, constitutæ sunt, sacris Idæis Magnæ Matris acceptis. Epulabar igitur cum sodalibus omnino modicè, sed erat quidam fervor ætatis: quâ progrediente, omnia fiunt indies mitiora. Neque enim ipsorum conviviorum delectationem voluptatibus corporis magìs, quàm cœtu amicorum et sermonibus, metiebar. Benè enim majores nostri accubitionem epularem amicorum, quia vitæ conjunc-

tionem haberet, *convivium* nominârunt; meliùs, quàm Græci, qui hoc idem tum *compotationem*, tum *concœnationem* vocant: ut, quod in eo genere minimum est, id maximè probare videantur.

XIV. 46. Ego verò propter sermonis delectationem tempestivis quoque conviviis delector, nec cum æqualibus solùm, qui pauci admodùm restant, sed cum vestrâ etiam ætate, atque vobiscum; habeoque senectuti magnam gratiam, quæ mihi sermonis aviditatem auxit, potionis et cibi sustulit. Quòd siquem etiam ista delectant — ne omnino bellum indixisse videar voluptati, cujus est etiam fortasse quidam naturalis motus — non intelligo, ne in istis quidem voluptatibus ipsis, carere sensu senectutem. Me verò et magisteria delectant à majoribus instituta; et is sermo, qui, more majorum, à summo adhibetur in poculis; et pocula, sicut in *Symposio* Xenophontis est, minuta atque rorantia; et refrigeratio æstate, et vicissim aut sol aut ignis hibernus. Quæ quidem in Sabinis etiam persequi soleo, conviviumque vicinorum quotidie compleo, quod ad multam noctem, quàm maximè possumus, vario sermone producimus. 47. At non est voluptatum tanta quasi titillatio in senibus. Credo; sed ne desideratio quidem. Nihil autem molestum, quod non desideres. Benè Sophocles, quum ex eo quidam, jam affecto ætate, quæreret, utereturne rebus venereis; *Dii meliora!* inquit. *Libenter verò istinc, tamquam à domino agresti ac furioso profugi.* Cupidis enim rerum talium odiosum et molestum est fortasse carere; satiatis verò et expletis jucundius est carere, quàm frui. Quamquam

non caret is, qui non desiderat: ego non desiderare dico esse jucundius, quàm frui. 48. Quòdsi istis ipsis voluptatibus bona ætas fruitur libentiùs, primùm parvulis fruitur rebus, ut diximus; deinde iis, quibus senectus, si non abundè potitur, non omnino caret. Ut Turpione Ambivio magìs delectatur, qui in primâ caveâ spectat; delectatur tamen etiam, qui in ultimâ; sic adolescentia, voluptates proptèr intuens, magìs fortasse lætatur; sed delectatur etiam senectus, procul eas spectans, tantum, quantum sat est. 49. At illa quanti sunt, animum, tamquam emeritis stipendiis libidinis, ambitionis, contentionis, inimicitiarum, cupiditatum omnium, secum esse, secumque, ut dicitur, vivere! Si verò habet aliquod tamquam pabulum studii atque doctrinæ, nihil est otiosâ sènectute jucundius. Mori pænè videbamus in studio dimetiundi cœli atque terræ C. Gallum, familiarem patris tui, Scipio. Quoties illum lux noctu aliquid describere ingressum, quoties nox oppressit, quum manè cœpisset! Quàm delectabat eum defectiones solis et lunæ multò nobis antè prædicere! 50. Quid in levioribus studiis, sed tamen acutis? Quàm gaudebat bello suo *Punico* Nævius! Quàm *Truculento* Plautus! quàm *Pseudolo!* Vidi etiam senem Livium, qui, quum sex annos antè, quàm ego natus sum, fabulam docuisset, Centone Tuditanoque consulibus, usque ad adolescentiam meam processit ætate. Quid de P. Licinii Crassi et pontificii et civilis juris studio loquar? aut de hujus P. Scipionis, qui his paucis diebus pontifex maximus factus est? Atqui eos omnes, quos commemoravi, his studiis flagrantes senes vidimus. M. verò Cethegum, quem rectè *Suadæ*

medullam dixit Ennius, quanto studio exerceri in dicendo videbamus, etiam senem! Quæ sunt igitur epularum, aut ludorum, aut scortorum voluptates cum his voluptatibus comparandæ? Atque hæc quidem studia doctrinæ: quæ quidem prudentibus et benè institutis pariter cum ætate crescunt: ut honestum illud Solonis sit, quod ait versiculo quodam, ut antè dixi, senescere se, multa indies addiscentem; quâ voluptate animi nulla certè potest esse major.

XV. 51. Venio nunc ad voluptates agricolarum, quibus ego incredibiliter delector; quæ nec ullâ impediuntur senectute, et mihi ad sapientis vitam proximè videntur accedere. Habent enim rationem cum terrâ, quæ nunquam recusat imperium, nec unquam sine usurâ reddit, quod accepit; sed aliàs minore, plerumque majore cum fœnore. Quamquam me quidem non fructus modò, sed etiam ipsius terræ vis ac natura delectat. Quæ quum gremio mollito ac subacto semen sparsum excepit, primùm id occæcatum cohibet — ex quo *occatio*, quæ hoc efficit, nominata est — deinde tepefactum vapore et compressu suo diffindit et elicit herbescentem ex eo viriditatem: quæ, nixa fibris stirpium, sensim adolescit, culmoque erecta geniculato, vaginis jam quasi pubescens includitur; è quibus quum emersit, fundit frugem spici ordine structam, et contra avium minorum morsus munitur vallo aristarum. 52. Quid ego vitium satus, ortus, incrementa, commemorem? Satiari delectatione non possum, ut meæ senectutis requietem oblectamentumque noscatis. Omitto enim vim ipsam omnium, quæ generantur è terrâ; quæ ex

fici tantulo grano, aut ex acino vinaceo, aut ex ceterarum frugum ac stirpium minutissimis seminibus tantos truncos ramosque procreat. Malleoli, plantæ, sarmenta, viviradices, propagines, nonne ea efficiunt, ut quemvis cum admiratione delectent? Vitis quidem, quæ naturâ caduca est, et, nisi fulta sit, ad terram fertur; eadem, ut se erigat, claviculis suis, quasi manibus, quidquid est nacta, complectitur: quam, serpentem multiplici lapsu et erratico, ferro amputans coërcet ars agricolarum, ne silvescat sarmentis, et in omnes partes nimia fundatur. 53. Itaque, ineunte vere, in iis, quæ relicta sunt, exsistit tamquam ad articulos sarmentorum ea, quæ *gemma* dicitur; à quâ oriens uva sese ostendit; quæ et succo terræ et calore solis augescens, primo est peracerba gustatu, deinde maturata dulcescit, vestitaque pampinis nec modico tepore caret, et nimios solis defendit ardores. Quâ quid potest esse, quum fructu lætius, tum adspectu pulcrius? Cujus quidem non utilitas me solùm, ut antè dixi, sed etiam cultura, et ipsa natura delectat: adminiculorum ordines, capitum jugatio, religatio et propagatio vitium, sarmentorumque ea, quam dixi, aliorum amputatio, aliorum immissio. Quid ego irrigationes? quid fossiones agri, repastinationesque proferam, quibus fit multò terra fœcundior? 54. Quid de utilitate loquar stercorandi? Dixi in eo libro, quem de Rebus Rusticis scripsi: de quâ doctus Hesiodus ne verbum quidem fecit, quum de culturâ agri scriberet. At Homerus, qui multis, ut mihi videtur, antè sæculis fuit, Laërtem lenientem desiderium, quod capiebat è filio, colentem agrum, et eum stercorantem facit. Nec verò sege-

tibus solùm et pratis et vineis et arbustis res rusticæ lætæ sunt, sed etiam hortis et pomariis; tum pecudum pastu, apum examinibus, florum omnium varietate. Nec consitiones modò delectant, sed etiam insitiones; quibus nihil invenit agricultura solertius.

XVI. 55. Possum persequi multa oblectamenta rerum rusticarum; sed ea ipsa, quæ dixi, fuisse sentio longiora. Ignoscetis autem: nam et studio rerum rusticarum provectus sum, et senectus est naturâ loquacior; ne ab omnibus eam vitiis videar vindicare. Ergò in hâc vitâ M'. Curius, quum de Samnitibus, de Sabinis, de Pyrrho triumphâsset, consumsit extremum tempus ætatis; cujus quidem villam ego contemplans — abest enim non longè à me — admirari satìs non possum vel hominis ipsius continentiam, vel temporum disciplinam. Curio, ad focum sedenti, magnum auri pondus Samnites quum attulissent, repudiati ab eo sunt. Non enim aurum habere præclarum sibi videri dixit; sed iis, qui haberent aurum, imperare. 56. Poteratne tantus animus non jucundam efficere senectutem? Sed venio ad agricolas, ne à meipso recedam. In agris erant tum senatores, id est senes: siquidem aranti L. Quinctio Cincinnato nuntiatum est eum dictatorem esse factum; cujus dictatoris jussu magister equitum, C. Servilius Ahala, Sp. Mælium, regnum appetentem, occupatum interemit. A villâ in senatum arcessebantur et Curius et ceteri senes: ex quo, qui eos arcessebant, *viatores* nominati sunt. Num igitur eorum senectus miserabilis fuit, qui se agri cultione oblectabant? Meâ quidem sententiâ haud scio an

nulla beatior esse possit; neque solùm officio, quòd hominum generi universo cultura agrorum est salutaris, sed et delectatione, quam dixi, et saturitate copiâque omnium rerum, quæ ad victum hominum, ad cultum etiam Deorum, pertinent; ut, quoniam hæc quidam desiderant, in gratiam jam cum voluptate redeamus. Semper enim boni assiduique domini referta cella vinaria, olearia, etiam penaria est, villaque tota locuples est; abundat porco, hædo, agno, gallinâ, lacte, caseo, melle. Jam hortum ipsi agricolæ succidiam alteram appellant. Conditiora facit hæc supervacanei etiam operis aucupium atque venatio. 57. Quid de pratorum viriditate, aut arborum ordinibus, aut vinearum olivetorumque specie dicam? Brevì præcidam. Agro benè culto nil potest esse nec usu uberius, nec specie ornatius; ad quem fruendum non modò non retardat, verùm etiam invitat atque allectat senectus. Ubi enim potest illa ætas aut calescere vel apricatione meliùs, vel igni, aut vicissim umbris aquisve refrigerari salubriùs? 58. Sibi igitur habeant arma, sibi equos, sibi hastas, sibi clavam, sibi pilam, sibi natationes et cursus; nobis senibus ex lusionibus multis talos relinquant et tesseras: id ipsum tamen ut lubebit; quoniam sinè his beata esse senectus potest.

XVII. 59. Multas ad res perutiles Xenophontis libri sunt: quos legite, quæso, studiosè, ut facitis. Quàm copiosè ab eo agricultura laudatur in eo libro, qui est de tuendâ re familiari, qui *Œconomicus* inscribitur! Atque, ut intelligatis nihil ei tam regale videri, quàm studium agri colendi, Socrates in eo

libro loquitur cum Critobulo: Cyrum minorem, regem Persarum, præstantem ingenio atque imperii gloriâ, quum Lysander Lacedæmonius, vir summæ virtutis, venisset ad eum Sardis, eique dona à sociis attulisset, et ceteris in rebus communem erga Lysandrum atque humanum fuisse, et ei quendam conseptum agrum diligenter consitum ostendisse. Quum autem admiraretur Lysander et proceritates arborum, et directos in quincuncem ordines, et humum subactam atque puram, et suavitatem odorum, qui afflarentur è floribus; tum dixisse, mirari se non modò diligentiam sed etiam sollertiam ejus, à quo essent illa dimensa atque descripta; et ei Cyrum respondisse, *Atqui ego omnia ista sum dimensus; mei sunt ordines, mea descriptio; multæ etiam istarum arborum meâ manu sunt satæ.* Tum Lysandrum, intuentem ejus purpuram et nitorem corporis ornatumque Persicum multo auro multisque gemmis, dixisse, *Rectè verò te, Cyre, beatum ferunt, quoniam virtuti tuæ fortuna conjuncta est.* 60. Hâc igitur fortunâ frui licet senibus: nec ætas impedit quò minus et ceterarum rerum, et in primis agri colendi, studia teneamus usque ad ultimum tempus senectutis. M. quidem Valerium Corvum accepimus ad centesimum annum perduxisse, quum esset actâ jam ætate in agris, eosque coleret. Cujus inter primum et sextum consulatum sex et quadraginta anni interfuerunt. Ita quantum spatium ætatis majores nostri ad senectutis initium esse voluerunt, tantus illi cursus honorum fuit. Atque ejus extrema ætas hôc beatior, quàm media, quòd auctoritatis plus habebat, laboris verò minus. Apex autem senectutis est auctoritas. 61. Quanta fuit in L.

Cæcilio Metello! Quanta in Atilio Calatino! in quem illud elogium unicum, *Plurimæ consentiunt gentes populi primarium fuisse virum.* Notum est carmen incisum in sepulcro. Jure igitur gravis, cujus de laudibus omnium esset fama consentiens. Quem virum P. Crassum, nuper pontificem maximum, quem posteà M. Lepidum eodem sacerdotio præditum, vidimus! Quid de Paullo aut Africano loquar? aut, ut jam antè, de Maximo? quorum non in sententiâ solùm, sed etiam in nutu residebat auctoritas. Habet senectus, honorata præsertim, tantam auctoritatem, ut ea pluris sit, quàm omnes adolescentiæ voluptates.

XVIII. 62. Sed in omni oratione mementote eam me laudare senectutem, quæ fundamentis adolescentiæ constituta sit. Ex quo id efficitur—quod ego magno quondam cum assensu omnium dixi—Miseram esse senectutem, quæ se oratione defenderet. Non cani, non rugæ repentè auctoritatem arripere possunt, sed honestè acta superior ætas fructus capit auctoritatis extremos. 63. Hæc enim ipsa sunt honorabilia, quæ videntur levia atque communia, salutari, appeti, decedi, assurgi, deduci, reduci, consuli; quæ et apud nos, et in aliis civitatibus, ut quæque optimè morata, ita diligentissimè observantur. Lysandrum Lacedæmonium, cujus modò mentionem feci, dicere aiunt solitum, Lacedæmone esse honestissimum domicilium senectutis: nusquam enim tantum tribuitur ætati, nusquam est senectus honoratior. Quinetiam memoriæ proditum est, quum Athenis, ludis, quidam in theatrum grandis natu venisset, in magno consessu

locum ei à suis civibus nusquam datum: quum autem ad Lacedæmonios accessisset, qui, legati quum essent, certo in loco consederant, consurrexisse omnes, et senem illum sessum recepisse. 64. Quibus quum à cuncto consessu plausus esset multiplex datus, dixisse ex iis quendam, Athenienses scire quæ recta essent, sed facere nolle. Multa in nostro collegio præclara: sed hoc, de quo agimus, in primis, quòd, ut quisque ætate antecedit, ita sententiæ principatum tenet: neque solùm honore antecedentibus, sed iis etiam, qui cum imperio sunt, majores natu augures anteponuntur. Quæ sunt igitur voluptates corporis cum auctoritatis præmiis comparandæ? Quibus qui splendidè usi sunt, ii mihi videntur fabulam ætatis peregisse, nec, tamquam inexercitati histriones, in extremo actu corruisse.

65. At sunt morosi, et anxii, et iracundi, et difficiles senes; si quærimus, etiam avari. Sed hæc morum vitia sunt, non senectutis. Ac morositas tamen et ea vitia, quæ dixi, habent aliquid excusationis, non illius quidem justæ, sed quæ probari posse videatur: contemni se putant, despici, illudi. Præterea in fragili corpore odiosa omnis offensio est. Quæ tamen omnia dulciora sunt et moribus bonis et artibus; idque tum in vitâ, tum in scenâ intelligi potest ex iis fratribus, qui in *Adelphis* sunt. Quanta in altero duritas, in altero comitas! Sic se res habet: ut enim non omne vinum, sic non omnis ætas, vetustate coacescit. Severitatem in senectute probo, sed eam, sicut alia, modicam; acerbitatem nullo modo. Avaritia verò senilis quid sibi velit, non intelligo.

Potest enim quidquam esse absurdius, quàm quò minus viæ restat, eò plus viatici quærere?

XIX. 66. Quarta restat causa, quæ maximè angere atque sollicitam habere nostram ætatem videtur, appropinquatio mortis; quæ certè à senectute non potest longè abesse. O miserum senem, qui mortem contemnendam esse in tam longâ ætate non viderit! quæ aut planè negligenda est, si omnino exstinguit animum; aut etiam optanda, si aliquò eum deducit, ubi sit futurus æternus. Atqui tertium certè nihil inveniri potest. 67. Quid igitur timeam, si aut non miser post mortem, aut beatus etiam futurus sum? Quamquam quis est tam stultus, quamvis sit adolescens, cui sit exploratum se ad vesperum esse victurum? Quin etiam ætas illa multò plures, quàm nostra, mortis casus habet: faciliùs in morbos incidunt adolescentes; graviùs ægrotant; tristiùs curantur. Itaque pauci veniunt ad senectutem: quod ni ita accideret, meliùs et prudentiùs viveretur. Mens enim et ratio et consilium in senibus est; qui si nulli fuissent, nullæ omnino civitates essent. Sed redeo ad mortem impendentem. Quod illud est crimen senectutis, quum illud videatis cum adolescentiâ esse commune? 68. Sensi ego quum in optimo filio meo, tum in exspectatis ad amplissimam dignitatem fratribus tuis, Scipio, omni ætati mortem esse communem. At sperat adolescens, diu se victurum: quod sperare idem senex non potest. Insipienter sperat. Quid enim stultius, quàm incerta pro certis habere, falsa pro veris? Senex, ne quod speret quidem,

habet. At est eò meliore conditione quàm adolescens, quum id, quod ille sperat, hic jam consecutus est. Ille vult diu vivere; hic diu vixit. 69. Quam quam, ô Dii boni! quid est in hominis vitâ diu! Da enim supremum tempus; exspectemus Tartessiorum regis ætatem: fuit enim, ut scriptum video, Arganthonius quidam Gadibus, qui octoginta regnavit annos, centum et viginti vixit. Sed mihi ne diuturnum quidem quidquam videtur, in quo est aliquid extremum. Quum enim id advenit, tunc illud, quod præteriit, effluxit: tantum remanet, quod virtute et rectè factis consecutus sis. Horæ quidem cedunt, et dies, et menses, et anni; nec præteritum tempus unquam revertitur; nec, quid sequatur, sciri potest. Quod cuique temporis ad vivendum datur, eo debet esse contentus. 70. Neque enim histrioni, ut placeat, peragenda est fabula; modò, in quocumque fuerit actu, probetur; nec sapienti usque ad *Plaudite* veniendum. Breve enim tempus ætatis satìs est longum ad benè honestèque vivendum: sin processeris longiùs, non magìs dolendum est, quàm agricolæ dolent, præteritâ verni temporis suavitate, æstatem autumnumque venisse. Ver enim tamquam adolescentiam significat, ostenditque fructus futuros: reliqua tempora demetendis fructibus et percipiendis accommodata sunt. 71. Fructus autem senectutis est, ut sæpe dixi, antè partorum bonorum memoria et copia. Omnia verò, quæ secundùm naturam fiunt, sunt habenda in bonis. Quid est autem tam secundùm naturam, quàm senibus emori? quod idem contingit adolescentibus, adversante et repugnante na-

turâ. Itaque adolescentes mori sic mihi videntur, ut quum aquæ multitudine vis flammæ opprimitur; senes autem, sicut suâ sponte, nullâ adhibitâ vi, consumtus ignis exstinguitur. Et quasi poma ex arboribus, si cruda sunt, vi avelluntur, si matura et cocta, decidunt; sic vitam adolescentibus vis aufert, senibus maturitas. Quæ mihi quidem tam jucunda est, ut, quò propiùs ad mortem accedam, quasi terram videre videar, aliquandoque in portum ex longâ navigatione esse venturus.

XX. 72. Omnium ætatum certus est terminus: senectutis autem nullus certus est terminus; rectèque in eâ vivitur, quoad munus officii exsequi et tueri possis, et tamen mortem contemnere. Ex quo fit, ut animosior etiam senectus sit quàm adolescentia, et fortior. Hoc illud est, quod Pisistrato tyranno à Solone responsum est, quum illi quærenti, *Quâ tandem spe fretus, sibi tam audaciter obsisteret*, respondisse dicitur, *Senectute*. Sed vivendi finis est optimus, quum, integrâ mente ceterisque sensibus, opus ipsa suum eadem, quæ coagmentavit, natura dissolvit. Ut navem, ut ædificium, idem destruit facillimè, qui construxit: sic hominem eadem optimè, quæ conglutinavit, natura dissolvit. Jam omnis conglutinatio recens ægrè, inveterata facilè, divellitur. Ita fit, ut illud breve vitæ reliquum nec avidè appetendum senibus, nec sinè causâ deserendum sit: vetatque Pythagoras, injussu Imperatoris, id est, Dei, de præsidio et statione vitæ decedere. 73. Solonis quidem sapientis elogium est, quo se negat velle suam mortem dolore amicorum et lamentis vacare. Vult,

credo, se esse carum suis. Sed haud scio an meliùs Ennius:

Nemo me lacrymis decoret, nec funera fletu
Faxit.

74. Non censet lugendam esse mortem, quam immortalitas consequatur. Jam sensus moriendi aliquis esse potest, isque ad exiguum tempus, præsertim seni: post mortem quidem sensus aut optandus aut nullus est. Sed hoc meditatum ab adolescentiâ debet esse, mortem ut negligamus: sinè quâ meditatione tranquillo esse animo nemo potest. Moriendum enim certè est; et id incertum, an eo ipso die. Mortem igitur omnibus horis impendentem timens quî poterit animo consistere? 75. De quâ non ita longâ disputatione opus esse videtur, quum recorder, non solùm L. Brutum, qui in liberandâ patriâ est interfectus; non duos Decios, qui ad voluntariam mortem cursum equorum incitaverunt; non M. Atilium, qui ad supplicium est profectus, ut fidem hosti datam conservaret; non duos Scipiones, qui iter Pœnis vel corporibus suis obstruere voluerunt; non avum tuum, L. Paullum, qui morte luit collegæ in Cannensi ignominiâ temeritatem: non M. Marcellum, cujus interitum ne crudelissimus quidem hostis honore sepulturæ carere passus est: sed legiones nostras, quod scripsi in *Originibus*, in eum sæpe locum profectas alacri animo et erecto, unde se nunquam redituras arbitrarentur. Quod igitur adolescentes, et ii quidem non solùm indocti, sed etiam rustici, contemnunt, id docti senes extimescent? 76. Omnino, ut mihi quidem videtur, studiorum omnium

satietas vitæ facit satietatem. Sunt pueritiæ certa studia: num igitur ea desiderant adolescentes? Sunt et ineuntis adolescentiæ: num ea jam constans requirit ætas, quæ *media* dicitur? Sunt etiam hujus ætatis: ne ea quidem quæruntur à senectute. Sunt extrema quædam studia senectutis: ergò, ut superiorum ætatum studia occidunt, sic occidunt etiam senectutis. Quod quum evenit, satietas vitæ tempus maturum mortis affert.

XXI. 77. Equidem non video, cur, quid ipse sentiam de morte, non audeam vobis dicere: quod eò meliùs mihi cernere videor, quò ab eâ propiùs absum. Ego vestros patres, P. Scipio, tuque, C. Læli, viros clarissimos mihique amicissimos, vivere arbitror; et eam quidem vitam, quæ est sola vita nominanda. Nam, dum sumus in his inclusi compagibus corporis, munere quodam necessitatis et gravi opere perfungimur: est enim animus cœlestis ex altissimo domicilio depressus et quasi demersus in terram, locum divinæ naturæ æternitatique contrarium. Sed credo Deos immortales sparsisse animos in corpora humana, ut essent, qui terras tuerentur, quique, cœlestium ordinem contemplantes, imitarentur eum vitæ modo atque constantiâ. Nec me solùm ratio ac disputatio impulit, ut ita crederem; sed nobilitas etiam summorum philosophorum et auctoritas. 78. Audiebam Pythagoram Pythagoreosque, incolas pænè nostros, qui essent *Italici philosophi* quondam nominati, nunquam dubitâsse, quin ex universâ mente divinâ delibatos animos haberemus. Demonstrabantur mihi prætereà, quæ Socrates supremo vitæ die de immortalitate ani-

morum disseruisset, is, qui esset omnium sapientissimus oraculo Apollinis judicatus. Quid multa? Sic mihi persuasi, sic sentio: quum tanta celeritas animorum sit, tanta memoria præteritorum, futurorumque prudentia, tot artes, tantæ scientiæ, tot inventa, non posse eam naturam, quæ res eas contineat, esse mortalem: quumque semper agitetur animus, nec principium motûs habeat, quia se ipse moveat, ne finem quidem habiturum esse motûs, quia nunquam se ipse sit relicturus: et, quum simplex animi natura esset, neque haberet in se quidquam admistum dispar sui atque dissimile, non posse eum dividi; quodsi non possit, non posse interire: magnoque esse argumento homines scire pleraque antè quàm nati sint, quòd jam pueri, quum artes difficiles discant, ita celeriter res innumerabiles arripiant, ut eas non tum primùm accipere videantur, sed reminisci et recordari. Hæc Plato noster.

XXII. 79. Apud Xenophontem autem, moriens Cyrus Major hæc dicit: — *Nolite arbitrari, ô mihi carissimi filii, me, quum à vobis discessero, nusquam aut nullum fore. Nec enim, dum eram vobiscum, animum meum videbatis: sed eum esse in hoc corpore, ex iis rebus quas gerebam, intelligebatis. Eundem igitur esse creditote, etiam si nullum videbitis.* 80. *Nec verò clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent, quò diutiùs memoriam sui teneremus. Mihi quidem nunquam persuaderi potuit, animos, dum in corporibus essent mortalibus, vivere; quum exîssent ex iis, emori: nec verò,* [*tum*] *animum esse insipientem, quum ex*

insipienti corpore evasisset; sed quum omni admixtione corporis liberatus purus et integer esse cœpisset, tum esse sapientem. Atque etiam, quum hominis natura morte dissolvitur, ceterarum rerum perspicuum est quò quæque discedant: abeunt enim illuc omnia, unde orta sunt; animus autem solus, nec quum adest, nec quum discedit, apparet. Jam verò videtis nihil esse morti tam simile, quàm somnum. Atqui dormientium animi maximè declarant divinitatem suam: multa enim, quum remissi et liberi sunt, futura prospiciunt. Ex quo intelligitur, quales futuri sint, quum se planè corporis vinculis relaxaverint. Quarè si hæc ita sunt, sic me colitote ut Deum; sin unà est interiturus animus cum corpore, vos tamen, Deos verentes, qui hanc omnem pulcritudinem tuentur et regunt, memoriam nostri piè inviolatèque servabitis. Cyrus quidem hæc moriens.

XXIII. 82. Nos, si placet, nostra videamus. Nemo unquam mihi, Scipio, persuadebit, aut patrem tuum Paullum, aut duos avos, Paullum et Africanum, aut Africani patrem aut patruum, aut multos præstantes viros, quos enumerare non est necesse, tanta esse conatos, quæ ad posteritatis memoriam pertinerent, nisi animo cernerent posteritatem ad se pertinere. An censes—ut de me ipso aliquid more senum glorier—me tantos labores diurnos nocturnosque domi militiæque suscepturum fuisse, si iisdem finibus gloriam meam, quibus vitam, essem terminaturus? Nonne melius multò fuisset otiosam ætatem et quietam sinè ullo labore et contentione traducere? Sed, nescio quomodò, animus erigens se posteritatem

semper ita prospiciebat, quasi, quum excessisset è vitâ, tum denique victurus esset. Quod quidem ni ita se haberet, ut animi immortales essent, haud optimi cujusque animus maximè ad immortalitatem gloriæ niteretur. 83. Quid, quòd sapientissimus quisque æquissimo animo moritur, stultissimus iniquissimo? Nonne vobis videtur animus is, qui plus cernat et longiùs, videre se ad meliora proficisci: ille autem, cujus obtusior sit acies, non videre? Equidem efferor studio patres vestros, quos colui et dilexi, videndi: neque verò eos solùm convenire aveo, quos ipse cognovi; sed illos etiam, de quibus audivi, et legi, et ipse conscripsi. Quò quidem me proficiscentem haud sanè quis facilè retraxerit, neque tamquam Peliam recoxerit. Quòd si quis Deus mihi largiatur, ut ex hâc ætate repuerascam et in cunis vagiam, valdè recusem. Nec verò velim, quasi decurso spatio, ad carceres à calce revocari. 84. Quid enim habet vita commodi? quid non potiùs laboris? Sed habeat sanè; habet certè tamen aut satietatem aut modum. Non lubet enim mihi deplorare vitam, quod multi, et ii docti, sæpe fecerunt: neque me vixisse pœnitet, quoniam ita vixi, ut non frustrà me natum existimem; et ex vitâ ita discedo, tamquam ex hospitio, non tamquam ex domo. Commorandi enim natura deversorium nobis, non habitandi locum dedit. 85. O præclarum diem, quum ad illud divinum animorum concilium cœtumque proficiscar; quumque ex hâc turbâ et colluvione discedam! Proficiscar enim non ad eos solùm viros, de quibus antè dixi, sed etiam ad Catonem meum; quo nemo vir melior natus est, nemo pietate præstantior. Cujus à me corpus crematum est—quod

contrà decuit ab illo meum—animus verò non me deserens, sed respectans, in ea profectò loca discessit, quò mihi ipsi cernebat esse veniendum. Quem ego meum casum fortiter ferre visus sum: non quòd æquo animo ferrem; sed me ipse consolabar, existimans non longinquum inter nos digressum et discessum fore. 86. His mihi rebus, Scipio,—id enim te cum Lælio admirari solere dixisti—levis est senectus, nec solùm non molesta, sed etiam jucunda. Quòdsi in hoc erro, quòd animos hominum immortales esse credam, lubenter erro; nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo. Sin mortuus—ut quidam minuti philosophi censent—nihil sentiam, non vereor ne hunc errorem meum mortui philosophi irrideant. Quòdsi non sumus immortales futuri, tamen exstingui homini suo tempore optabile est. Nam habet natura, ut aliarum omnium rerum, sic vivendi modum: senectus autem peractio ætatis est tamquam fabulæ; cujus defatigationem fugere debemus, præsertim adjunctâ satietate.

Hæc habui de Senectute quæ dicerem: ad quam utinam perveniatis! ut ea, quæ ex me audistis, re experti probare possitis.

LÆLIUS.

I. 1. Quintus Mucius augur multa narrare de C. Lælio, socero suo, memoriter et jucundè solebat; nec dubitare illum in omni sermone appellare *Sapientem.* Ego autem à patre ita eram deductus ad Scævolam, sumtâ virili togâ, ut, quoad possem et liceret, à senis latere nunquam discederem. Itaque multa ab eo prudenter disputata, multa etiam breviter et commodè dicta, memoriæ mandabam; fierique studebam ejus prudentiâ doctior. Quo mortuo, me ad pontificem Scævolam contuli, quem unum nostræ civitatis et ingenio et justitiâ præstantissimum audeo dicere. Sed de hoc aliàs; nunc redeo ad augurem. 2. Quum sæpè multa, tum memini, domi in hemicyclio sedentem, ut solebat, quum et ego essem unà, et pauci admodùm familiares, in eum sermonem illum incidere, qui tum ferè ómnibus erat in ore. Meministi enim profectò, Attice, et eò magìs, quòd P. Sulpicio utebare multùm — quum is, tribunus plebis, capitali odio à Q. Pompeio, qui tum erat consul, dissideret, quôcum conjunctissimè et amantissimè vixerat — quanta hominum esset vel admiratio vel querela. 3. Itaque tum Scævola, quum in eam ipsam mentionem incidisset, exposuit nobis sermonem Lælii de

Amicitiâ habitum ab illo secum et cum altero genero, C. Fannio, M. F., paucis diebus post mortem Africani. Ejus disputationis sententias memoriæ mandavi; quas hoc libro exposui meo arbitratu; quasi enim ipsos induxi loquentes, ne *Inquam* et *Inquit* sæpiùs interponeretur, atque ut tamquam à præsentibus coràm haberi sermo videretur. Quum enim sæpe mecum ageres, ut de Amicitiâ scriberem aliquid, digna mihi res quum omnium cognitione, tum nostrâ familiaritate visa est. Itaque feci non invitus, ut prodessem multis tuo rogatu. 4. Sed, ut in *Catone Majorè*, qui est scriptus ad te de Senectute, Catonem induxi senem disputantem, quia nulla videbatur aptior persona, quæ de illâ ætate loqueretur, quàm ejus, qui et diutissimè senex fuisset, et in ipsâ senectute præ ceteris floruisset; sic, quum accepissemus à patribus maximè memorabilem C. Lælii et P. Scipionis familiaritatem fuisse, idonea mihi Lælii persona visa est, quæ de Amicitiâ ea ipsa dissereret, quæ disputata ab eo meminisset Scævola. Genus autem hoc sermonum positum in hominum veterum auctoritate, et eorum illustrium, plus, nescio quo pacto, videtur habere gravitatis. Itaque ipse mea legens sic afficior interdum, ut Catonem, non me, loqui existimem. 5. Sed ut tum ad senem senex de Senectute, sic hoc libro ad amicum amicissimus de Amicitiâ scripsi. Tum est Cato locutus; quo erat nemo ferè senior temporibus illis, nemo prudentior: nunc Lælius, et sapiens — sic enim est habitus — et amicitiæ gloriâ excellens, de Amicitiâ loquitur. Tu velim animum à me parumper avertas, Lælium loqui ipsum putes. C. Fannius et Q. Mucius ad

socerum veniunt post mortem Africani. Ab his sermo oritur. Respondet Lælius: cujus tota disputatio est de Amicitiâ, quam legens tu te ipsum cognosces.

II. 6. Fannius. Sunt ista, Læli. Nec enim melior vir fuit Africano quisquam nec clarior. Sed existimare debes omnium oculos nunc in te esse conjectos: unum te sapientem et appellant et existimant. Tribuebatur hoc modò M. Catoni. Scimus L. Atilium apud patres nostros appellatum esse sapientem. Sed uterque alio quodam modo: Atilius, quia prudens esse in jure civili putabatur; Cato, quia multarum rerum usum habebat. Multa ejus et in senatu et in foro, vel provisa prudenter, vel acta constanter, vel responsa acutè, ferebantur: propterea quasi cognomen jam habebat in senectute Sapientis. Te autem alio quodam modo, non solùm naturâ et moribus, verùm etiam studio et doctrinâ, esse sapientem — nec sicut vulgus, sed ut eruditi solent appellare sapientem — qualem in totâ Græciâ neminem. 7. Nam qui *Septem* appellantur, eos, qui ista subtiliùs quærunt, in numero sapientium non habent: Athenis unum accepimus, et eum quidem etiam Apollinis oraculo sapientissimum judicatum. Hanc esse in te sapientiam existimant, ut omnia tua in te posita ducas, humanosque casus virtute inferiores putes. Itaque ex me quærunt, credo item ex te, Scævola, quonam pacto mortem Africani feras; eòque magìs, quòd his proximis Nonis, quum in hortos D. Bruti auguris commentandi causâ, ut assolet, venissemus, tu non affuisti, qui diligentissimè

semper illum diem, et illud munus, solitus esses obire.

8. SCÆVOLA. Quærunt quidem, C. Læli, multi, ut est à Fannio dictum: sed ego id respondeo, quod animadverti—te dolorem, quem acceperis quum summi viri tum amicissimi morte, ferre moderatè: nec potuisse non commoveri, nec fuisse id humanitatis tuæ: quòd autem his Nonis in nostro collegio non affuisses, invaletudinem causam, non mœstitiam, fuisse.

LÆLIUS. Rectè tu quidem, Scævola, et verè; nec enim ab isto officio, quod semper usurpavi quum valerem, abduci incommodo meo debui: nec ullo casu arbitror hoc constanti homini posse contingere, ut ulla intermissio fiat officii. 9. Tu autem, Fanni, qui mihi tantum tribui dicis, quantum ego nec agnosco nec postulo, facis amicè: sed, ut mihi videris, non rectè judicas de Catone. Aut enim nemo, quod quidem magìs credo, aut, si quisquam, ille sapiens fuit. Quomodò enim, ut alia omittam, mortem filii tulit! Memineram Paullum, videram Gallum: sed hi in pueris, Cato in perfecto et spectato viro. 10. Quamobrem cave Catoni anteponas ne istum quidem ipsum, quem Apollo, ut aïs, sapientissimum judicavit. Hujus enim facta, illius dicta laudantur. De me autem, ut jam cum utroque loquar, sic habetote.

III. Ego, si Scipionis desiderio me moveri negem, quàm id rectè faciam, viderint sapientes; sed certè mentiar. Moveor enim tali amico orbatus, qualis, ut àrbitror, nemo unquam erit; et, ut confirmare pos-

sum, nemo certè fuit. Sed non egeo medicinâ: me ipse consolor, et maximè illo solatio, quòd eo errore careo, quo amicorum decessu plerique angi solent. Nihil enim mali accidisse Scipioni puto; mihi accidit, si quid accidit; suis autem incommodis graviter angi, non amicum, sed seipsum amantis est. 11. Cum illo verò quis neget actum esse præclare? Nisi enim, quod ille minimè putabat, immortalitatem optare vellet, quid non est adeptus, quod homini fas esset optare? qui summam spem civium, quam de eo jam puero habuerant, continuò adolescens incredibili virtute superavit: qui consulatum petivit nunquam, factus est consul bis; primùm ante tempus, iterùm sibi suo tempore, reipublicæ pænè serò: qui, duabus urbibus eversis inimicissimis huic imperio, non modò præsentia verùm etiam futura bella delevit. Quid dicam de moribus facillimis? de pietate in matrem? liberalitate in sorores? bonitate in suos? justitiâ in omnes? Nota sunt vobis. Quàm autem civitati carus fuerit, mœrore funeris indicatum est. Quid igitur hunc paucorum annorum accessio juvare potuisset? Senectus enim, quamvis non sit gravis, ut memini Catonem anno antè quàm mortuus est mecum et cum Scipione disserere, tamen aufert eam viriditatem, in quâ etiamnum erat Scipio. 12. Quamobrem vita quidem talis fuit vel fortunâ vel gloriâ, ut nihil posset accedere; moriendi autem sensum celeritas abstulit. Quo de genere mortis difficile dictu est; quid homines suspicentur, videtis. Hoc tamen verè licet dicere, P. Scipioni ex multis diebus, quos in vitâ celeberrimos lætissimosque viderit, illum diem clarissimum fuisse, quum, senatu

dimisso, domum reductus ad vesperum est à Patribus conscriptis, à Populi Romani sociis et Latinis, pridie quàm excessit è vitâ: ut ex tam alto dignitatis gradu ad superos videatur deos potiùs quàm ad inferos pervenisse.

IV. 13. Neque enim assentior iis, qui hæc nuper disserere cœperunt, cum corporibus simul animos interire, atque omnia morte deleri. Plus apud me antiquorum auctoritas valet; vel nostrorum majorum, qui mortuis tam religiosa jura tribuerunt—quod non fecissent profectò, si nihil ad eos pertinere arbitrarentur—vel eorum, qui in hâc terrâ fuerunt, magnamque Græciam, quæ nunc quidem deleta est, tum florebat, institutis et præceptis suis erudierunt; vel ejus, qui Apollinis oraculo sapientissimus est judicatus, qui non tum hoc, tum illud, ut plerique, sed idem dicebat semper—Animos hominum esse divinos, iisque, quum è corpore excessissent, reditum in cœlum patere, optimoque et justissimo cuique expeditissimum. 14. Quod idem Scipioni videbatur: qui quidem, quasi præsagiret, perpaucis ante mortem diebus, quum et Philus et Manilius adessent, et alii plures, tuque etiam, Scævola, mecum venisses, triduum disseruit de Republicâ: cujus disputationis fuit extremum ferè de Immortalitate Animorum; quæ se in quiete per visum ex Africano audîsse dicebat. Id si ita est, ut optimi cujusque animus in morte facillimè evolet, tamquam è custodiâ vinculisque corporis: cui censemus cursum ad Deos faciliorem fuisse, quàm Scipioni? Quocirca, mœrere hoc ejus eventu, vereor, ne invidi magìs quàm amici

sit. Sin autem illa veriora, ut idem interitus sit animorum et corporum, nec ullus sensus maneat; ut nihil boni est in morte, sic certè nihil mali. Sensu enim amisso, fit idem, quasi natus non esset omnino: quem tamen esse natum et nos gaudemus, et hæc civitas, dum erit, lætabitur. 15. Quamobrem cum illo quidem, ut suprà dixi, actum optimè est; mecum incommodiùs; quem fuerat æquius, ut priùs introîeram, sic priùs exire de vitâ. Sed tamen recordatione nostræ amicitiæ sic fruor, ut beatè vixisse videar, quia cum Scipione vixerim: quocum mihi conjuncta cura de re publicâ et de privatâ fuit, quocum et domus et militia communis, et id, in quo est omnis vis amicitiæ, voluntatum, studiorum, sententiarum summa consensio. Itaque non tam ista me sapientiæ, quam modò Fannius commemoravit, fama delectat, falsa præsertim, quàm quòd amicitiæ nostræ memoriam spero sempiternam fore. Idque mihi eò magìs est cordi, quòd ex omnibus seculis vix tria aut quatuor nominantur paria amicorum: quo in genere sperare videor Scipionis et Lælii amicitiam notam posteritati fore.

16. Fannius. Istud quidem, Læli, ita necesse est. Sed, quoniam amicitiæ mentionem fecisti, et sumus otiosi, pergratum mihi feceris, spero item Scævolæ, si, quemadmodum soles de ceteris rebus, quum ex te quæruntur, sic de amicitiâ disputâris, quid sentias, qualem existimes, quæ præcepta des.

Scævola. Mihi verò pergratum erit; atque, id ipsum quum tecum agere conarer, Fannius antevertit: quamobrem utrique nostrûm gratum admodùm feceris.

V. 17. LÆLIUS. Ego verò non gravarer, si mihi ipse confiderem: nam et præclara res est, et sumus, ut dixit Fannius, otiosi. Sed quis ego sum? aut quæ in me est facultas? Doctorum est ista consuetudo, eaque Græcorum, ut iis ponatur de quo disputent quamvis subitò. Magnum opus est, egetque exercitatione non parvâ. Quamobrem, quæ disputari de Amicitiâ possunt, ab eis censeo petatis, qui ista profitentur: ego vos hortari tantùm possum, ut amicitiam omnibus rebus humanis anteponatis. Nihil est enim tam naturæ aptum, tam conveniens ad res vel secundas vel adversas. 18. Sed hoc primùm sentio, nisi in bonis amicitiam esse non posse. Neque id ad vivum reseco, ut illi, qui hæc subtiliùs disserunt, fortasse verè, sed ad communem utilitatem parùm; negant enim quemquam virum bonum esse nisi sapientem. Sit ita sanè: sed eam sapientiam interpretantur, quam adhuc mortalis nemo est consecutus: nos autem ea, quæ sunt in usu vitâque communi, non ea, quæ finguntur aut optantur, spectare debemus. Nunquam ego dicam, C. Fabricium, M'. Curium, Ti. Coruncanium, quos Sapientes nostri majores judicabant, ad istorum normam fuisse sapientes. Quare sibi habeant sapientiæ nomen et invidiosum et obscurum; concedantque, ut hi boni viri fuerint. Ne id quidem facient: negabunt id nisi sapienti posse concedi. 19. Agamus igitur pingui Minervâ, ut aiunt. Qui ita se gerunt, ita vivunt, ut eorum probetur fides, integritas, æquitas, liberalitas, nec sit in illis ulla cupiditas, vel libido, vel audacia, sintque magnâ constantiâ, ut ii fuerunt, modò quos nominavi: hos

viros bonos, ut habiti sunt, sic etiam appellandos putemus; quia sequuntur, quantum homines possunt, Naturam, optimam benè vivendi ducem. Sic enim mihi perspicere videor, ita natos esse nos, ut inter omnes esset societas quædam; major autem, ut quisque proximè accederet. Itaque cives potiores, quàm peregrini; et propinqui, quàm alieni: cum his enim amicitiam natura ipsa peperit, sed ea non satìs habet firmitatis. Namque hôc præstat amicitia propinquitati, quòd ex propinquitate benevolentia tolli potest, ex amicitiâ non potest: sublatâ enim benevolentiâ, amicitiæ nomen tollitur, propinquitatis manet. 20. Quanta autem vis amicitiæ sit, ex hoc intelligi maxime potest, quòd ex infinitâ societate generis humani, quam conciliavit ipsa natura, ita contracta res est et adducta in angustum, ut omnis caritas aut inter duos aut inter paucos jungatur.

VI. Est autem amicitia nihil aliud, nisi omnium divinarum humanarumque rerum cum benevolentiâ et caritate summa consensio; quâ quidem haud scio an, exceptâ sapientiâ, nihil melius homini sit à Diis immortalibus datum. Divitias alii præponunt, bonam alii valetudinem, alii potentiam, alii honores, multi etiam voluptates. Beluarum hoc quidem extremum est: illa autem superiora caduca et incerta, posita non tam in nostris consiliis, quàm in fortunæ temeritate. Qui autem in virtute summum bonum ponunt, præclarè illi quidem: sed hæc ipsa virtus amicitiam et gignit et continet; nec sine virtute amicitia esse ullo pacto potest. 21. Jam virtutem ex consuetudine vitæ sermonisque nostri interpre-

temur; nec eam, ut quidam docti, verborum magnificentiâ metiamur; virosque bonos eos, qui habentur, numeremus, Paullos, Catones, Gallos, Scipiones, Philos: his communis vita contenta est: eos autem omittamus, qui omnino nusquam reperiuntur. Tales igitur inter viros amicitia tantas opportunitates habet, quantas vix queo dicere. 22. Principio, *quî potest esse vita vitalis,* ut ait Ennius, quæ non in amici mutuâ benevolentiâ conquiescat? Quid dulcius, quàm habere, quîcum omnia audeas sic loqui, ut tecum? Quis esset tantus fructus in prosperis rebus, nisi haberes, qui illis æquè, ac tu ipse, gauderet? Adversas verò ferre difficile esset sine eo, qui illas graviùs etiam, quàm tu, ferret. Denique ceteræ res, quæ expetuntur, opportunæ sunt singulæ rebus ferè singulis; divitiæ, ut utare; opes, ut colare; honores, ut laudere; voluptates, ut gaudeas; valetudo, ut dolore careas, et muneribus fungare corporis; amicitia res plurimas continet: quoquò te verteris, præstò est: nullo loco excluditur; nunquam intempestiva, nunquam molesta est. Itaque non aquâ, non igni, ut aiunt, pluribus locis utimur, quàm amicitiâ.—Neque ego nunc de vulgari, aut de mediocri, quæ tamen ipsa et delectat et prodest, sed de verâ et perfectâ loquor, qualis eorum, qui pauci nominantur, fuit.—Nam et secundas res splendidiores facit amicitia, et adversas, partiens communicansque, leviores.

VII. 23. Quumque plurimas et maximas commoditates amicitia contineat, tum illâ nimirum præstat omnibus, quòd bonam spem prælucet in posterum, nec debilitari animos aut cadere patitur. Verum

enim amicum qui intuetur, tamquam exemplar aliquod intuetur sui. Quocirca et absentes adsunt, et egentes abundant, et imbecilles valent, et, quod difficilius dictu est, mortui vivunt: tantus eos honos, memoria, desiderium prosequitur amicorum. Ex quo illorum beata mors videtur, horum vita laudabilis. Quōdsi exemeris ex naturâ rerum benevolentiæ conjunctionem, nec domus ulla nec urbs stare poterit; ne agri quidem cultus permanebit. Id si minùs intelligitur, quanta vis amicitiæ concordiæque sit, ex dissensionibus atque discordiis percipi potest. Quæ enim domus tam stabilis, quæ tam firma civitas est, quæ non odiis atque dissidiis funditùs possit everti? Ex quo, quantum boni sit in amicitiâ, judicari potest. 24. Agrigentinum quidem, doctum quendam virum, carminibus Græcis vaticinatum ferunt, quæ in rerum naturâ totoque mundo constarent, quæque moverentur, ea contrahere amicitiam, dissipare discordiam. Atque hoc quidem omnes mortales et intelligunt et re probant. Itaque, siquando aliquod officium exstitit amici in periculis aut adeundis aut communicandis, quis est, qui id non maximis efferat laudibus? Qui clamores totâ caveâ nuper in hospitis et amici mei, M. Pacuvii, novâ Fabulâ, quum, ignorante rege uter eorum esset Orestes, Pylades Orestem se esse diceret, ut pro illo necaretur; Orestes autem, ita ut erat, Orestem se esse perseveraret! Stantes plaudebant in re fictâ: quid arbitramur in verâ fuisse facturos? Facilè indicabat ipsa natura vim suam; quum homines, quod facere ipsi non possent, id rectè fieri in altero judicarent. Hactenus mihi videor, de

Amicitiâ quid sentirem, potuisse dicere. Siqua præterea sunt, credo autem esse multa, ab iis, si videbitur, qui ista disputant, quæritote.

25. Fannius. Nos autem à te potiùs: quamquam etiam ab istis sæpe quæsivi et audivi; non invitus equidem; sed aliud quoddam est filum orationis tuæ.

Scævola. Tum magìs id diceres, Fanni, si nuper in hortis Scipionis, quum est de Republicâ disputatum, affuisses. Qualis tum patronus justitiæ fuit contra accuratam orationem Phili!

Fannius. Facile id quidem fuit, justitiam justissimo viro defendere.

Scævola. Quid? Amicitiam nonne facile ei, qui ob eam summâ fide, constantiâ, justitiâque servatam, maximam gloriam ceperit?

VIII. 26. Lælius. Vim hoc quidem est afferre: quid enim refert quâ me rogatione cogatis? Cogitis certè. Studiis enim generorum, præsertim in re bonâ, quum difficile est, tum ne æquum quidem, obsistere.

Sæpissimè igitur mihi de amicitiâ cogitanti maximè illud considerandum videri solet, utrum propter imbecillitatem atque inopiam desiderata sit amicitia, ut in dandis recipiendisque meritis, quod quisque minùs per se ipse posset, id acciperet ab alio, vicissimque redderet: an esset hoc quidem proprium amicitiæ. Sed antiquior et pulchrior et magis à naturâ ipsâ profecta alia causa. Amor enim — ex quo *amicitia* nominata — princeps est ad benevolentiam conjungendam. Nam utilitates quidem etiam ab iis percipiuntur sæpe, qui simulatione amicitiæ coluntur, et observantur causâ temporis. In amicitiâ autem

nihil fictum, nihil simulatum; et quidquid in eâ est, id est verum et voluntarium. 27. Quapropter à naturâ mihi videtur potiùs, quàm ab indigentiâ, orta amicitia, et applicatione magìs animi cum quodam sensu amandi, quàm cogitatione quantum illa res utilitatis esset habitura. Quod quidem quale sit, etiam in bestiis quibusdam animadverti potest; quæ ex se natos ita amant ad quoddam tempus, et ab eis ita amantur, ut facilè earum sensus appareat. Quod in homine multò est evidentius; primùm ex eâ caritate, quæ est inter natos et parentes, quæ dirimi nisi detestabili scelere non potest; deinde, quum similis sensus exstitit amoris, si aliquem nacti sumus, cujus cum moribus et naturâ congruamus, quòd in eo quasi lumen aliquod probitatis et virtutis perspicere videamur. 28. Nihil est enim amabilius virtute; nihil, quod magìs alliciat ad diligendum: quippe quum propter virtutem et probitatem, eos etiam, quos nunquam vidimus, quodam modo diligamus. Quis est, qui C. Fabricii, M'. Curii non cum caritate aliquâ et benevolentiâ memoriam usurpet, quos nunquam viderit? Quis autem est, qui Tarquinium Superbum, qui Sp. Cassium, Sp. Mælium non oderit? Cum duobus ducibus de imperio in Italiâ decertatum, Pyrrho et Hannibale; ab altero, propter probitatem ejus, non nimis alienos animos habemus; alterum, propter crudelitatem, semper hæc civitas oderit.

IX. 29. Quodsi tanta vis probitatis est, ut eam vel in eis, quos nunquam vidimus, vel, quod majus est, in hoste etiam diligamus; quid mirum, si animi ho-

minum moveantur, quum eorum, quibuscum usu conjuncti esse possint, virtutem et bonitatem perspicere videantur? Quamquam confirmatur amor et beneficio accepto et studio perspecto et consuetudine adjunctâ; quibus rebus ad illum primum motum animi et amoris adhibitis, admirabilis quædam exardescit benevolentiæ magnitudo. Quam siqui putant ab imbecillitate proficisci, ut sit, per quem quisque assequatur, quod desideret, humilem sanè relinquunt et minimè generosum, ut ita dicam, ortum amicitiæ, quam ex inopiâ atque indigentiâ natam volunt. Quod si ita esset, ut quisque minimum in se esse arbitraretur, ita ad amicitiam esset aptissimus. Quod longè secus est. 30. Ut enim quisque sibi plurimùm confidit, et ut quisque maximè virtute et sapientiâ sic munitus est, ut nullo egeat suaque omnia in se ipso posita judicet, ita in amicitiis expetendis colendisque maximè excellit. Quid enim? Africanus indigens mei? Minimè herclè; ac ne ego quidem illius: sed ego admiratione quâdam virtutis ejus, ille vicissim opinione fortasse nonnullâ, quam de meis moribus habebat, me dilexit. Auxit benevolentiam consuetudo. Sed quamquam utilitates multæ et magnæ consecutæ sunt, non sunt tamen ab earum spe causæ diligendi profectæ. 31. Ut enim benefici liberalesque sumus, non ut exigamus gratiam — neque enim beneficium fœneramur, sed naturâ propensi ad liberalitatem sumus — sic amicitiam, non spe mercedis adducti, sed quòd omnis ejus fructus in ipso amore inest, expetendam putamus. 32. At ii, qui pecudum ritu ad voluptatem omnia referunt, longè dissentiunt. Nec mirum. Nihil enim altum, nihil magnificum ac divinum, suspicere possunt, qui

suas omnes cogitationes abjecerunt in rem tam humilem tamque contemtam. Quamobrem hos quidem ab hoc sermone removeamus: ipsi autem intelligamus naturâ gigni sensum diligendi et benevolentiæ caritatem, factâ significatione probitatis. Quam qui appetiverunt, applicant sese et propiùs admovent, ut et usu ejus, quem diligere cœperunt, fruantur, et moribus; sintque pares in amore et æquales, propensioresque ad benè merendum, quàm ad reposcendum. Atque hæc inter eos sit honesta certatio. Sic et utilitates ex amicitiâ maximæ capientur; et erit ejus ortus à naturâ, quàm ab imbecillitate, et gravior et verior. Nam si utilitas amicitias conglutinaret, eadem commutata dissolveret: sed quia natura mutari non potest, idcirco veræ amicitiæ sempiternæ sunt. Ortum quidem amicitiæ videtis, nisi quid ad hæc fortè vultis.

FANNIUS. Tu verò perge, Læli: pro hoc enim, qui minor est natu, meo jure respondeo.

33. SCÆVOLA. Rectè tu quidem: quamobrem audiamus.

X. LÆLIUS. Audite ergò, optimi viri, ea quæ sæpissimè inter me et Scipionem de Amicitiâ disserebantur. Quamquam ille quidem nihil difficilius esse dicebat, quàm amicitiam usque ad extremum vitæ permanere. Nam, vel ut non idem expediret utrique, incidere sæpe, vel ut de republicâ non idem sentirent. Mutari etiam mores hominum sæpe dicebat, aliàs adversis rebus, aliàs ætate ingravescente. Atque earum rerum exemplum ex similitudine capiebat ineuntis ætatis, quòd summi puerorum amores sæpe

unà cum prætextâ ponerentur. 34. Sin autem ad adolescentiam perduxissent, dirimi tamen interdum contentione vel uxoriæ conditionis vel commodi alicujus, quod idem adipisci uterque non posset. Quòd si qui longiùs in amicitiâ provecti essent, tamen sæpe labefactari, si in honoris contentionem incidissent: pestem enim majorem esse nullam amicitiis, quàm in plerisque pecuniæ cupiditatem, in optimis quibusque honoris certamen et gloriæ: ex quo inimicitias maximas sæpe inter amicissimos exstitisse. 35. Magna enim dissidia et plerumque justa nasci, quum aliquid ab amicis, quod rectum non esset, postularetur; ut aut libidinis ministri, aut adjutores essent ad injuriam. Quod qui recusarent, quamvis honestè id facerent, jus tamen amicitiæ deserere arguerentur ab iis, quibus obsequi nollent: illos autem, qui quidvis ab amico auderent postulare, postulatione ipsâ profiteri omnia se amici causâ esse facturos. Eorum querelâ inveteratas non modò familiaritates exstingui solere, sed etiam odia gigni sempiterna. Hæc ita multa, quasi fata, impendere amicitiis, ut omnia subterfugere non modò sapientiæ sed etiam felicitatis diceret sibi videri.

XI. 36. Quamobrem id primùm videamus, si placet, quatenus amor in amicitiâ progredi debeat. Num, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuere? Num Viscellinum amici regnum appetentem, num Sp. Mælium debuerunt juvare? 37. Ti. quidem Gracchum rempublicam vexantem à Q. Tuberone æqualibusque amicis derelictum videbamus. At C. Blossius, Cumanus, hospes familiæ vestræ, Scævola, quum ad me, qui aderam Lænati et Rupilio consulibus in consilio, deprecatum

venisset, hanc, ut sibi ignoscerem, causam afferebat, quòd tanti Ti. Gracchum fecisset, ut, quidquid ille vellet, sibi faciendum putaret. Tum ego: *Etiamne, si te in Capitolium faces ferre vellet?* *Nunquam*, inquit, *voluisset id quidem: sed, si voluisset, paruissem.* Videtis quàm nefaria vox: et herclè ita fecit, vel plus etiam, quàm dixit. Non enim paruit ille Ti. Gracchi temeritati, sed præfuit, nec se comitem illius furoris sed ducem præbuit. Itaque hâc amentiâ, quæstione novâ perterritus, in Asiam profugit, ad hostes se contulit, pœnas reipublicæ graves justasque persolvit. Nulla est igitur excusatio peccati, si amici causâ peccaveris. Nam, quum conciliatrix amicitiæ virtutis opinio fuerit, difficile est amicitiam manere, si à virtute defeceris. 38. Quòdsi rectum statuerimus, vel concedere amicis quidquid velint, vel impetrare ab iis quidquid velimus, perfectâ quidem sapientiâ simus, si nihil habeat res vitii. Sed loquimur de iis amicis, qui ante oculos sunt, quos videmus, aut de quibus memoriam accepimus, aut quos novit vita communis. Ex hoc numero nobis exempla sumenda sunt; et eorum quidem maximè, qui ad sapientiam proximè accedunt. 39. Videmus Papum Æmilium C. Luscino familiarem fuisse—sic à patribus accepimus—bis unà consules, et collegas in censurâ: tum et cum iis, et inter se, conjunctissimos fuisse M'. Curium et Ti. Coruncanium memoriæ proditum est. Igitur ne suspicari quidem possumus, quemquam horum ab amico quippiam contendisse, quod contra fidem, contra jusjurandum, contra rempublicam esset. Nam hoc quidem in talibus viris quid attinet dicere, si contendisset, scio impetraturum non fuisse, quum illi sanctissimi viri fuerint, æquè autem nefas sit tale

aliquid facere rogatum, et rogare? At verò Ti. Gracchum sequebantur C. Carbo, C. Cato, minimè tunc quidem Caius frater, nunc idem acerrimus.

XII. 40. Hæc igitur lex in amicitiâ sanciatur, ut neque rogemus res turpes, nec faciamus rogati. Turpis enim excusatio est, et minimè accipienda, quum in ceteris peccatis, tum si quis contra rempublicam se amici causâ fecisse fateatur. Etenim eo loco, Fanni et Scævola, locati sumus, ut nos longè prospicere oporteat futuros casus reipublicæ. Deflexit enim jam aliquantulum de spatio curriculoque consuetudo majorum. Ti. Gracchus regnum occupare conatus est, vel regnavit is quidem paucos menses. 41. Num quid simile populus Romanus audierat aut viderat? Hunc etiam post mortem secuti amici et propinqui quid in P. Scipionem effecerint, sinè lacrymis non queo dicere. Nam Carbonem, quoquo modo potuimus, propter recentem pœnam Ti. Gracchi, sustinuimus. De C. Gracchi autem tribunatu, quid exspectem, non libet augurari. Serpit deinde res, quæ procliviùs ad perniciem, quum semel cœpit, labitur. Videtis in tabellâ jam antè quanta sit facta labes, primò *Gabiniâ Lege*, biennio autem pòst, *Cassiâ*. Videre jam videor populum à senatu disjunctum multitudinisque arbitrio res maximas agi. Plures enim discent, quemadmodùm hæc fiant, quàm quemadmodùm his resistatur. 42. Quorsum hæc? Quia sine sociis nemo quidquam tale conatur. Præcipiendum est igitur bonis, ut, si in ejusmodi amicitias ignari casu aliquo inciderint, ne existiment ita se alligatos, ut ab amicis in magnâ aliquâ re peccantibus non discedant. Improbis autem pœna statuenda

est: nec verò minor iis, qui secuti erunt alterum, quàm iis, qui ipsi fuerint impietatis duces. Quis clarior in Græciâ Themistocle? quis potentior? qui, quum imperator bello Persico servitute Græciam liberâsset propterque invidiam in exsilium pulsus esset, ingratæ patriæ injuriam non tulit, quam ferre debuit: fecit idem, quod viginti annis antè apud nos fecerat Coriolanus. His adjutor contra patriam inventus est nemo; itaque mortem sibi uterque conscivit. 43. Quare talis improborum consensio non modò excusatione amicitiæ tegenda non est, sed potiùs omni supplicio vindicanda; ut ne quis sibi concessum putet, amicum, vel bellum patriæ inferentem, sequi. Quod quidem, ut res cœpit ire, haud scio an aliquando futurum sit. Mihi autem non minori curæ est, qualis respublica post mortem meam futura sit, quàm qualis hodie sit.

XIII. 44. Hæc igitur prima lex amicitiæ sanciatur, ut ab amicis honesta petamus, amicorum causâ honesta faciamus; ne exspectemus quidem, dum rogemur; studium semper adsit, cunctatio absit; consilium verò dare gaudeamus liberè; plurimùm in amicitiâ amicorum benè suadentium valeat auctoritas; eaque et adhibeatur ad monendum non modò apertè, sed etiam acriter, si res postulabit; et adhibitæ pareatur. 45. Nam quibusdam, quos audio sapientes habitos in Græciâ, placuisse opinor mirabilia quædam: sed nihil est, quod illi non persequantur argutiùs: partim fugiendas esse nimias amicitias, ne necesse sit unum sollicitum esse pro pluribus; satìs superque esse suarum cuique rerum;

alienis nimis implicari molestum esse; commodissimum esse, quàm laxissimas habenas habere amicitiæ, quas vel adducas, quum velis, vel remittas: caput enim esse ad beatè vivendum securitatem, quâ frui non possit animus, si tamquam parturiat unus pro pluribus. 46. Alios autem dicere aiunt multò etiam inhumaniùs—quem locum breviter perstrinxi paulò antè—præsidii adjumentique causâ, non benevolentiæ neque caritatis, amicitias esse expetendas. Itaque ut quisque minimum firmitatis habeat minimumque virium, ita amicitias appetere maximè; ex eo fieri ut mulierculæ magìs amicitiarum præsidia quærant, quàm viri; et inopes, quàm opulenti; et calamitosi, quàm beati. 47. O præclaram sapientiam! Solem enim è mundo tollere videntur, qui amicitiam è vitâ tollunt; quâ nihil à Diis immortalibus melius habemus, nihil jucundius. Quæ est enim ista securitas? specie quidem blanda, sed reapse multis locis repudianda. Neque enim est consentaneum ullam honestam rem actionemve, ne sollicitus sis, aut non suscipere, aut susceptam deponere. Quòdsi curam fugimus, virtus fugienda est, quæ necesse est cum aliquâ curâ res sibi contrarias aspernetur atque oderit; ut bonitas malitiam, temperantia libidinem, ignaviam fortitudo. Itaque videas rebus injustis justos maximè dolere, imbecillibus fortes, flagitiosis modestos. Ergò hoc proprium est animi benè constituti, et lætari bonis rebus et dolere contrariis. 48. Quamobrem si cadit in sapientem animi dolor—qui profectò cadit, nisi ex ejus animo exstirpatam humanitatem arbitramur—quæ causa est, cur amicitiam funditùs tollamus è vita, ne aliquas propter

eam suscipiamus molestias? Quid enim interest, motu animi sublato, non dico inter hominem et pecudem, sed inter hominem et saxum aut truncum aut quidvis generis ejusdem? Neque enim sunt isti audiendi, qui virtutem duram et quasi ferream quandam esse volunt: quæ quidem est, quum multis in rebus, tum in amicitiâ, tenera atque tractabilis; ut et bonis amici quasi diffundantur, et incommodis contrahantur. Quamobrem angor iste, qui pro amico sæpe capiendus est, non tantum valet, ut tollat è vitâ amicitiam; non plus, quàm ut virtutes, quia nonnullas curas et molestias afferunt, repudientur.

XIV. Quum autem contrahat amicitiam, ut suprà dixi, siqua significatio virtutis eluceat, ad quam se similis animus applicet et adjungat; id quum contingit, amor exoriatur necesse est. 49. Quid enim tam absurdum, quàm delectari multis inanibus rebus, ut honore, ut gloriâ, ut ædificio, ut vestitu cultuque corporis; animo autem virtute prædito, eo, qui vel amare, vel, ut ita dicam, redamare possit, non admodùm delectari? Nihil est enim remuneratione benevolentiæ, nihil vicissitudine studiorum officiorumque jucundius. 50. Quòdsi etiam illud addimus, quod rectè addi potest, nihil esse, quod ad se rem ullam tam alliciat et tam attrahat, quàm ad amicitiam similitudo; concedetur profectò verum esse, ut bonos boni diligant, adsciscantque sibi quasi propinquitate conjunctos atque naturâ. Nihil est enim appetentius similium sui, nihil rapacius, quàm natura. Quamobrem hoc quidem, Fanni et Scævola, constat, ut opinor, bonis inter bonos quasi necessariam benevolentiam esse:

qui est amicitiæ fons à naturâ constitutus. Sed eadem bonitas etiam ad multitudinem pertinet. Non est enim inhumana virtus, neque immunis, neque superba; quæ etiam populos universos tueri eisque optimè consulere soleat: quod non faceret profectò, si à caritate vulgi abhorreret. 51. Atque etiam mihi quidem videntur, qui utilitatis causâ fingunt amicitias, amabilissimum nodum amicitiæ tollere. Non enim tam utilitas parta per amicum, quàm amici amor ipse delectat; tumque illud fit, quod ab amico est profectum, jucundum, si cum studio est profectum; tantumque abest ut amicitiæ propter indigentiam colantur, ut ii, qui opibus et copiis maximèque virtute præditi — in quâ plurimum est præsidii — minimè alterius indigeant, liberalissimi sint et beneficentissimi. Atque haud scio anne opus sit quidem, nihil unquam omnino deesse amicis. Ubi enim studia nostra viguissent, si nunquam consilio, nunquam operâ nostrâ nec domi nec militiæ Scipio eguisset? Non igitur utilitatem amicitia, sed utilitas amicitiam consecuta est.

XV. 52. Non ergò erunt homines deliciis diffluentes audiendi, siquando de amicitiâ, quam nec usu nec ratione habent cognitam, disputabunt. Nam quis est, pro Deûm fidem atque hominum! qui velit, ut neque diligat quemquam, nec ipse ab ullo diligatur, circumfluere omnibus copiis, atque in omnium rerum abundantiâ vivere? Hæc enim est tyrannorum vita; in quâ nimirum nulla fides, nulla caritas, nulla stabilis benevolentiæ potest esse fiducia, omnia semper suspecta, atque sollicita; nullus locus

amicitiæ. 53. Quis enim aut eum diligat, quem metuit; aut eum, à quo se metui putat? Coluntur tamen simulatione duntaxat ad tempus. Quòdsi fortè, ut fit plerumque, ceciderint, tum intelligitur quàm fuerint inopes amicorum. Quod Tarquinium dixisse ferunt, tum exsulantem se intellexisse quos fidos amicos habuisset, quos infidos, quum jam neutris gratiam referre posset. 54. Quamquam miror, illâ superbiâ et importunitate, si quemquam habere potuit. Atque ut hujus, quem dixi, mores veros amicos parare non potuere; sic multorum opes præpotentium excludunt amicitias fideles. Non enim solùm ipsa fortuna cæca est; sed eos etiam plerumque efficit cæcos, quos complexa est. Itaque efferuntur illi ferè fastidio et contumaciâ; neque quidquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet; eos, qui anteà commodis fuerunt moribus, imperio, potestate, prosperis rebus immutari, spernique ab iis veteres amicitias, indulgeri novis. 55. Quid autem stultius, quàm, quum plurimùm copiis, facultatibus, opibus possint, cetera parare, quæ parantur pecuniâ, equos, famulos, vestem egregiam, vasa pretiosa; amicos non parare, optimam et pulcherrimam vitæ, ut ita dicam, supellectilem? Etenim cetera quum parant, cui parent, nesciunt, nec cujus causâ laborent—ejus enim est istorum quidque, qui vincit viribus; amicitiarum sua cuique permanet stabilis et certa possessio—ut, etiam si illa maneant, quæ sunt quasi dona fortunæ, tamen vita inculta, et deserta ab amicis, non possit esse jucunda. Sed hæc hactenus.

XVI. 56. Constituendi sunt autem qui sint in amicitiâ fines et quasi termini diligendi. De quibus tres video sententias ferri, quarum nullam probo: unam, ut eodem modo erga amicos affecti simus, quo erga nosmetipsos; alteram, ut nostra in amicos benevolentia illorum erga nos benevolentiæ pariter æqualiterque respondeat; tertiam, ut, quanti quisque se ipse facit, tanti fiat ab amicis. Harum trium sententiarum nulli prorsus assentior. Nec enim illa prima vera est, ut, quemadmodùm in se quisque, sic in amicum, sit animatus. 57. Quam multa enim, quæ nostrâ causâ nunquam faceremus, facimus causâ amicorum? Precari ab indigno, supplicare, tum acerbiùs in aliquem invehi, insectarique vehementiùs, quæ in nostris rebus non satis honestè, in amicorum fiunt honestissimè; multæque res sunt, in quibus de suis commodis viri boni multa detrahunt detrahique patiuntur, ut iis amici potiùs, quàm ipsi, fruantur. 58. Altera sententia est, quæ definit amicitiam paribus officiis ac voluntatibus. Hoc quidem est nimis exiguè et exiliter ad calculos vocare amicitiam, ut par sit ratio acceptorum et datorum. Ditior mihi et affluentior videtur esse vera amicitia; nec observare restrictè, ne plus reddat, quàm acceperit. Neque enim verendum est, ne quid excidat, aut ne quid in terram defluat, aut ne plus æquo quid in amicitiam congeratur. 59. Tertius verò ille finis deterrimus: ut, quanti quisque se ipse faciat, tanti fiat ab amicis. Sæpe enim in quibusdam aut animus abjectior est, aut spes amplificandæ fortunæ fractior. Non est igitur amici talem esse in eum, qualis ille in se est; sed potiùs eniti et efficere, ut amici jacentem animum

excitet, inducatque in spem cogitationemque meliorem. Alius igitur finis veræ amicitiæ constituendus est, si priùs quid maximè reprehendere Scipio solitus sit edixero. Negabat ullam vocem inimiciorem amicitiæ potuisse reperiri, quàm ejus, qui dixisset ita amare oportere, ut si aliquando esset osurus: nec verò se adduci posse, ut hoc, quemadmodùm putaretur, à Biante esse dictum crederet, qui sapiens habitus esset unus è septem; sed impuri cujusdam aut ambitiosi aut omnia ad suam potentiam revocantis esse sententiam. Quonam enim modo quisquam amicus esse poterit, cui se putabit inimicum esse posse? Quinetiam necesse erit cupere et optare, ut quàm sæpissimè peccet amicus, quò plures det sibi tamquàm ansas ad reprehendendum: rursùm autem rectè factis commodisque amicorum angi, dolere, invidere. 60. Quare hoc quidem præceptum, cujuscumque est, ad tollendam amicitiam valet. Illud potiùs præcipiendum fuit, ut eam diligentiam adhiberemus in amicitiis comparandis, ut nequando amare inciperemus eum, quem aliquando odisse possemus. Quinetiam si minùs felices in deligendo fuissemus, ferendum id Scipio potiùs, quàm inimicitiarum tempus cogitandum, putabat.

XVII. 61. His igitur finibus utendum arbitror, ut quum emendati mores amicorum sint, tum sit inter eos omnium rerum, consiliorum, voluntatum, sinè ullâ exceptione communitas; ut etiam, siquâ fortunâ acciderit ut minùs justæ amicorum voluntates adjuvandæ sint, in quibus eorum aut caput agatur aut fama, declinandum sit de viâ, modò ne summa turpitudo

sequatur. Est enim quatenus amicitiæ dari venia possit. Nec verò negligenda est fama, nec mediocre telum ad res gerendas existimare oportet benevolentiam civium: quam blanditiis et assentando colligere turpe est: virtus, quam sequitur caritas, minimè repudianda est. 62. Sed sæpe — etenim redeo ad Scipionem, cujus omnis sermo erat de amicitiâ — querebatur, quòd omnibus in rebus homines diligentiores essent; ut, capras et oves quot quisque haberet, dicere posset; amicos quot haberet, non posset dicere; et in illis quidem parandis adhibere curam, in amicis eligendis negligentes esse; nec habere quasi signa quædam et notas, quibus eos, qui ad amicitiam essent idonei, judicarent. Sunt igitur firmi et stabiles et constantes eligendi. Cujus generis est magna penuria; et judicare difficile est sanè nisi expertum; experiendum est autem in ipsâ amicitiâ; ita præcurrit amicitia judicium, tollitque experiendi potestatem. 63. Est igitur prudentis sustinere, ut currum, sic impetum benevolentiæ: quo utamur, quasi equis tentatis, sic amicitiis, aliquâ parte periclitatis moribus amicorum. Quidam sæpe in parvâ pecuniâ perspiciuntur, quàm sint leves; quidam, quos parva movere non potuit, cognoscuntur in magnâ. Sin verò erunt aliqui reperti, qui pecuniam præferre amicitiæ sordidum existiment; ubi eos inveniemus, qui honores, magistratus, imperia, potestates, opes, amicitiæ non anteponant; ut, quum ex alterâ parte proposita hæc sint, ex alterâ jus amicitiæ, non multò illa malint? Imbecilla est enim natura ad contemnendam potentiam; quam etiam si neglectâ amicitiâ

consecuti sunt, obscuratum iri arbitrantur, quia non sinè magnâ causâ sit neglecta amicitia. 64. Itaque veræ amicitiæ difficillimè reperiuntur in iis, qui in honoribus reque publicâ versantur. Ubi enim istum invenias, qui honorem amici anteponat suo? Quid, hæc ut omittam, quàm graves, quàm difficiles plerisque videntur calamitatum societates, ad quas non est facile inventu qui descendat? Quamquam Ennius rectè,

Amicus certus in re incertâ cernitur:

tamen hæc duo levitatis et infirmitatis plerosque convincunt — aut si in bonis rebus contemnunt, aut in malis deserunt.

XVIII. Qui igitur utrâque in re gravem, constantem, stabilem se in amicitiâ præstiterit, hunc ex maximè raro hominum genere judicare debemus et pænè divino. 65. Firmamentum autem stabilitatis constantiæque ejus, quam in amicitiâ quærimus, fides est. Nihil enim stabile est, quod infidum est. Simplicem prætereà, et communem, et consentientem, qui rebus iisdem moveatur, eligi par est. Quæ omnia pertinent ad fidelitatem. Neque enim fidum potest esse multiplex ingenium et tortuosum. Neque verò, qui non iisdem rebus movetur et naturâ consentit, fidus aut stabilis potest esse. Addendum eodem est, ut ne criminibus aut inferendis delectetur, aut credat oblatis: quæ omnia pertinent ad eam, quam jamdudum tracto, constantiam. Ita fit verum illud, quod initio dixi, amicitiam nisi inter bonos esse non

posse. Est enim boni viri—quem eundem sapientem licet dicere—hæc duo tenere in amicitiâ: primùm, ne quid fictum sit, neve simulatum—apertè enim vel odisse magìs ingenui est, quàm fronte occultare sententiam;—deinde, non solùm ab aliquo allatas criminationes repellere, sed ne ipsum quidem esse suspiciosum, semper aliquid existimantem ab amico esse violatum. 66. Accedat huc suavitas quædam oportet sermonum atque morum, haudquaquam mediocre condimentum amicitiæ. Tristitia autem, et in omni re severitas, habet illa quidem gravitatem; sed amicitia remissior esse debet, et liberior, et dulcior, et ad omnem comitatem facilitatemque proclivior.

XIX. 67. Existit autem hoc loco quædam quæstio subdifficilis: num quando amici novi, digni amicitiâ, veteribus sint anteponendi, ut equis vetulis teneros anteponere solemus. Indigna homine dubitatio. Non enim amicitiarum esse debent, sicut aliarum rerum, satietates. Veterrimæ quæque, ut ea vina quæ vetustatem ferunt, esse debent suavissimæ; verumque illud est, quod dicitur, *multos modios salis simul edendos esse*, ut amicitiæ munus expletum sit. 68. Novitates autem, si spem afferunt, ut, tamquam in herbis non fallacibus, fructus appareat, non sunt illæ quidem repudiandæ; vetustas tamen suo loco conservanda est. Maxima est enim vis vetustatis et consuetudinis. Quin ipso equo, cujus modò mentionem feci, si nulla res impediat, nemo est, qui non eo, quo consuevit, libentiùs utatur, quàm intractato et novo. Nec modò in hoc, quod est animal, sed in iis etiam,

quæ sunt inanimata, consuetudo valet: quum locis ipsis delectemur, montuosis etiam et sylvestribus, in quibus diutiùs commorati sumus.

69. Sed maximum est in amicitiâ superiorem parem esse inferiori. Sæpe enim excellentiæ quædam sunt; qualis erat Scipionis in nostro, ut ita dicam, grege. Nunquam se ille Philo, nunquam Rupilio, nunquam Mummio anteposuit, nunquam inferioris ordinis amicis. Q. verò Maximum fratrem, egregium virum omnino, sibi nequaquam parem, quòd is anteibat ætate, tamquam superiorem colebat, suosque omnes per se esse ampliores volebat. 70. Quod faciendum imitandumque est omnibus, ut, siquam præstantiam virtutis, ingenii, fortunæ consecuti sunt, impertiant suis, communicentque cum proximis; ut, si parentibus nati sint humilibus, si propinquos habeant imbecilliores vel animo vel fortunâ, eorum augeant opes, eisque honori sint et dignitati. Ut in Fabulis, qui aliquamdiu propter ignorationem stirpis et generis in famulatu fuerint, quum cogniti sunt et aut Deorum aut regum filii inventi, retinent tamen caritatem in pastores, quos patres multos annos esse duxerunt. Quod quidem est multò profectò magìs in veris patribus certisque faciendum. Fructus enim ingenii et virtutis omnisque præstantiæ tum maximus capitur, quum in proximum quemque confertur.

XX. 71. Ut igitur ii, qui sunt in amicitiæ conjunctionisque necessitudine superiores, exæquare se cum inferioribus debent; sic inferiores non dolere, se à suis aut ingenio aut fortunâ aut dignitate superari. Quorum plerique aut queruntur semper

aliquid, aut etiam exprobrant; eòque magìs, si habere se putant, quod officiosè et amicè et cum labore aliquo suo factum queant dicere. Odiosum sanè genus hominum officia exprobrantium: quæ meminisse debet is, in quem collata sunt, non commemorare, qui contulit. 72. Quamobrem ut ii, qui superiores sunt, summittere se debent in amicitiâ; sic quodam modo inferiores extollere. Sunt enim quidam, qui molestas amicitias faciunt, quum ipsi se contemni putant — quod non ferè contingit nisi iis, qui etiam contemnendos se arbitrantur — qui hâc opinione non modò verbis sed etiam opere levandi sunt. 73. Tantum autem cuique tribuendum, primùm, quantum ipse efficere possis; deinde etiam, quantum ille, quem diligas atque adjuves, sustinere. Non enim tu possis, quamvis licèt excellas, omnes tuos ad honores amplissimos perducere; ut Scipio P. Rutilium potuit consulem efficere, fratrem ejus Lucium non potuit. Quòdsi etiam possis quidvis deferre ad alterum, videndum est tamen quid ille possit sustinere. 74. Omnino amicitiæ, corroboratis jam confirmatisque et ingeniis et ætatibus, judicandæ sunt; nec, siqui ineunte ætate venandi aut pilæ studiosi fuerint, eos habere necessarios oportet, quos tum eodem studio præditos dilexerunt — isto enim modo nutrices et pædagogi jure vetustatis plurimum benevolentiæ postulabunt — qui negligendi quidem non sunt, sed alio quodam modo: aliter amicitiæ stabiles permanere non possunt. Dispares enim mores disparia studia sequuntur, quorum dissimilitudo dissociat amicitias: nec ob aliam causam ullam boni improbis, improbi bonis amici esse non

possunt, nisi quòd tanta est inter eos, quanta maxima potest esse, morum studiorumque distantia. 75. Rectè etiam præcipi potest in amicitiis, ne intemperata quædam benevolentia, quod persæpe fit, impediat magnas utilitates amicorum. Nec enim, ut ad Fabulas redeam, Trojam Neoptolemus capere potuisset, si Lycomedem, apud quem erat educatus, multis cum lacrymis iter suum impedientem, audire voluisset. Et sæpe incidunt magnæ res, ut discedendum sit ab amicis; quas qui impedire vult, quòd desiderium non facilè ferat, is et infirmus est mollisque naturâ, et ob eam ipsam causam in amicitiâ parùm justus. 76. Atque in omni re considerandum est, et quid postules ab amico, et quid patiare à te impetrari.

XXI. Est etiam quasi quædam calamitas in amicitiis dimittendis nonnunquam necessaria: jam enim à sapientium familiaritatibus ad vulgares amicitias oratio nostra delabitur. Erumpunt sæpe vitia amicorum quum in ipsos amicos, tum in alienos; quorum tamen ad amicos redundet infamia. Tales igitur amicitiæ sunt remissione usûs eluendæ, et, ut Catonem dicere audivi, dissuendæ magis, quàm discindendæ: nisi quædam admodùm intolerabilis injuria exarserit, ut neque rectum neque honestum sit, neque fieri possit, ut non statim alienatio disjunctioque facienda sit. 77. Sin autem morum aut studiorum commutatio quædam, ut fieri solet, facta erit, aut in reipublicæ partibus dissensio intercesserit — loquor enim jam, ut paulo antè dixi, non de sapientium sed de communibus amicitiis — cavendum erit,

ne non solùm amicitiæ depositæ, sed inimicitiæ etiam susceptæ videantur. Nihil enim est turpius, quàm cum eo bellum gerere, quîcum familiariter vixeris. Ab amicitiâ Q. Pompeii meo nomine se removerat, ut scitis, Scipio: propter dissensionem autem, quæ erat in republicâ, alienatus est à collegâ nostro Metello: utrumque egit graviter, auctoritate, et offensione animi non acerbâ. 78. Quamobrem primùm danda opera est, ne qua amicorum discidia fiant; sin tale aliquid evenerit, ut exstinctæ potiùs amicitiæ quàm oppressæ esse videantur. Cavendum verò est, ne etiam in graves inimicitias convertant se amicitiæ; ex quibus jurgia, maledicta, contumeliæ gignuntur. Quæ tamen si tolerabiles erunt, ferendæ sunt; et hic honos veteri amicitiæ tribuendus est, ut is in culpâ sit, qui faciat, non qui patiatur injuriam. Omnino omnium horum vitiorum atque incommodorum una cautio est atque una provisio, ut ne nimis citò diligere incipiant, neve non dignos. 79. Digni autem sunt amicitiâ, quibus in ipsis inest causa, cur diligantur. Rarum genus! et quidem omnia præclara rara; nec quidquam difficilius, quàm reperire quod sit omni ex parte in suo genere perfectum. Sed plerique neque in rebus humanis quidquam bonum nôrunt, nisi quod fructuosum sit; et amicos, tamquam pecudes, eos potissimùm diligunt, ex quibus sperant se maximum fructum esse capturos. 80. Ita pulcherrimâ illâ et maximè naturali carent amicitiâ, per se et propter se expetendâ: nec ipsi sibi exemplo sunt, hæc vis amicitiæ qualis et quanta sit. Ipse enim se quisque diligit, non ut aliquam à se ipse mercedem exigat caritatis suæ, sed quòd per se

sibi quisque carus est. Quod nisi idem in amicitiam transferetur, verus amicus nunquam reperietur: est enim is quidem tamquam alter idem. 81. Quòdsi hoc apparet in bestiis, volucribus, nantibus, agrestibus, cicuribus, feris, primùm ut se ipsæ diligant — id enim pariter cum omni animante nascitur — deinde, ut requirant atque appetant ad quas se applicent ejusdem generis animantes —idque faciunt cum desiderio, et cum quâdam similitudine amoris humani — quantò id magìs in homine fit naturâ, qui et se ipse diligit, et alterum anquirit, cujus animum ita cum suo misceat, ut efficiat pænè unum ex duobus?

XXII. 82. Sed plerique perversè, ne dicam impudenter, amicum habere talem volunt, quales ipsi esse non possunt; quæque ipsi non tribuunt amicis, hæc ab iis desiderant. Par est autem, primùm ipsum esse virum bonum, tum alterum similem sui quærere. In talibus ea, quam jamdudum tractamus, stabilitas amicitiæ confirmari potest, quùm homines benevolentiâ conjuncti primùm cupiditatibus iis, quibus ceteri serviunt, imperabunt; deinde æquitate justitiâque gaudebunt, omniaque alter pro altero suscipiet, neque quidquam unquam nisi honestum et rectum alter ab altero postulabit; neque solùm colent inter se ac diligent, sed etiam verebuntur. Nam maximum ornamentum amicitiæ tollit, qui ex eâ tollit verecundiam. 83. Itaque in iis perniciosus est error, qui existimant, libidinum peccatorumque omnium patere in amicitiâ licentiam. Virtutum amicitia adjutrix à naturâ data est, non vitiorum comes: ut,

quoniam solitaria non posset virtus ad ea, quæ summa sunt, pervenire, conjuncta et consociata cum alterâ perveniret. Quæ siquos inter societas aut est aut fuit aut futura est, eorum est habendus ad summum naturæ bonum optimus beatissimusque comitatus. 84. Hæc est, inquam, societas, in quâ omnia insunt, quæ putant homines expetenda — honestas, gloria, tranquillitas animi atque jucunditas: ut, quum hæc adsint, beata vita sit, et sinè his esse non possit. Quod quum optimum maximumque sit, si id volumus adipisci, virtuti opera danda est; sinè quâ neque amicitiam neque ullam rem expetendam consequi possumus. Eâ verò neglectâ, qui se amicos habere arbitrantur, tum se denique errâsse sentiunt, quum eos gravis aliquis casus experiri cogit. 85. Quocirca — dicendum est enim sæpius — quum judicaveris, diligere oportet; non quum dilexeris, judicare.

Sed quum multis in rebus negligentiâ plectimur, tum maximè in amicis et deligendis et colendis: præposteris enim utimur consiliis et acta agimus, quod vetamur veteri proverbio. Nam implicati ultro et citro, vel usu diuturno vel etiam officiis, repentè in medio cursu amicitias, exortâ aliquâ offensione, dirumpimus.

XXIII. 86. Quò etiam magìs vituperanda est rei maximè necessariæ tanta incuria. Una est enim amicitia in rebus humanis, de cujus utilitate omnes uno ore consentiunt: quamquam à multis ipsa virtus contemnitur, et venditatio quædam atque ostentatio esse dicitur. Multi divitias despiciunt, quos parvo contentos tenuis victus cultusque delectat: honores

verò, quorum cupiditate quidam inflammantur, quàm multi ita contemnunt, ut nihil inanius, nihil levius, esse existiment! itemque cetera, quæ quibusdam admirabilia videntur, permulti sunt, qui pro nihilo putent! De amicitiâ omnes ad unum idem sentiunt, et ii qui ad rempublicam se contulerunt, et ii qui rerum cognitione doctrinâque delectantur, et ii qui suum negotium gerunt otiosi, postremò ii qui se totos tradiderunt voluptatibus — sinè amicitiâ vitam esse nullam sentiunt, si modò velint aliquâ ex parte liberaliter vivere. 87. Serpit enim, nescio quomodo, per omnium vitas amicitia, nec ullam ætatis degendæ rationem patitur esse expertem sui. Quinetiam siquis eâ asperitate est et immanitate naturæ, congressus ut hominum fugiat atque oderit, qualem fuisse Athenis Timonem nescio quem accepimus; tamen is pati non possit, ut non anquirat aliquem, apud quem evomat virus acerbitatis suæ. Atque hoc maximè judicaretur, si quid tale posset contingere, ut aliquis nos Deus ex hâc hominum frequentiâ tolleret et in solitudine uspiam collocaret, atque, ibi suppeditans omnium rerum, quas natura desiderat, abundantiam et copiam, hominis omnino adspiciendi potestatem eriperet. Quis tam esset ferreus, qui eam vitam ferre posset, cuique non auferret fructum voluptatum omnium solitudo? 88. Verum ergò illud est, quod à Tarentino Archytâ, ut opinor, dici solitum nostros senes commemorare audivi, ab aliis senibus auditum — si quis in cœlum ascendisset, naturamque mundi et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore; quæ jucundissima fuisset, si aliquem cui narraret habu-

isset. Sic natura solitarium nihil amat, semperque ad aliquod tamquam adminiculum annititur; quod in amicissimo quoque dulcissimum est.

XXIV. Sed quum tot signis eadem natura declaret quid velit, anquirat, ac desideret, obsurdescimus tamen nescio quomodò, nec ea, quæ ab eâ monemur, audimus. Est enim varius et multiplex usus amicitiæ, multæque causæ suspicionum offensionumque dantur: quas tum evitare, tum elevare, tum ferre, sapientis est. Una illa sublevanda offensio est, ut et veritas in amicitiâ et fides retineatur: nam et monendi amici sæpe sunt, et objurgandi; et hæc accipienda amicè, quum benevolè fiunt. 89. Sed nescio quomodò verum est, quod in *Andriâ* familiaris meus dicit:

Obsequium amicos, veritas odium parit.

Molesta veritas, siquidem ex eâ nascitur odium, quod est venenum amicitiæ: sed obsequium multò molestius, quod peccatis indulgens præcipitem amicum ferri sinit: maxima autem culpa in eo est, qui et veritatem aspernatur, et in fraudem obsequio impellitur. Omnis igitur hâc in re habenda ratio et diligentia est; primùm, ut admonitio acerbitate, deinde, objurgatio contumeliâ careat. In obsequio autem — quoniam Terentiano verbo lubenter utimur — comitas adsit; assentatio, vitiorum adjutrix, procul amoveatur, quæ non modò amico, sed ne libero quidem digna est: aliter enim cum tyranno, aliter cum amico vivitur. 90. Cujus autem aures veritati clausæ sunt, ut ab amico verum audire nequeat, hujus salus

desperanda est. Scitum est enim illud Catonis, ut multa, *Melius de quibusdam acerbos inimicos mereri, quàm eos amicos, qui dulces videantur; illos verum sæpe dicere, hos nunquam.* Atque illud absurdum est — quòd ii, qui monentur, eam molestiam, quam debent capere, non capiunt; eam capiunt, quâ debent vacare. Peccâsse enim se non anguntur, objurgari molestè ferunt: quod contra oportebat delicto dolere, correctione gaudere.

XXV. 91. Ut igitur et monere et moneri proprium est veræ amicitiæ, et alterum liberè facere, non asperè, alterum patienter accipere, non repugnanter; sic habendum est nullam in amicitiis pestem esse majorem, quàm adulationem, blanditiam, assentationem. Quamvis enim multis nominibus est hoc vitium notandum levium hominum atque fallacium, ad voluntatem loquentium omnia, nihil ad veritatem. 92. Quum autem omnium rerum simulatio est vitiosa — tollit enim judicium veri, idque adulterat — tum amicitiæ repugnat maximè: delet enim veritatem, sine quâ nomen amicitiæ valere non potest. Nam quum amicitiæ vis sit in eo, ut unus quasi animus fiat ex pluribus, quî id fieri poterit, si ne in uno quidem quoque unus animus erit idemque semper, sed varius, commutabilis, multiplex? 93. Quid enim potest esse tam flexibile, tam devium, quàm animus ejus, qui ad alterius non modò sensum ac voluntatem sed etiam vultum atque nutum convertitur?

Negat quis? nego: ait? aio: postremò, imperavi
egomet mihi
Omnia assentari,

ut ait idem Terentius; sed ille sub Gnathonis personâ; quod [amici] genus adhibere omnino levitatis est. 94. Multi autem Gnathonum similes quum sint, loco, fortunâ, famâ superiores; horum est assentatio molesta, quum ad vanitatem accessit auctoritas. 95. Secerni autem blandus amicus à vero et internosci tam potest, adhibitâ diligentiâ, quàm omnia fucata et simulata à sinceris atque veris. Concio, quæ ex imperitissimis constat, tamen judicare solet quid intersit inter popularem, id est, assentatorem et levem civem, et inter constantem, severum, et gravem. 96. Quibus blanditiis C. Papirius nuper influebat in aures concionis, quum ferret Legem de Tribunis Plebis reficiendis! Dissuasimus nos. Sed nihil de me; de Scipione dicam libentiùs. Quanta illa, Dii immortales! fuit gravitas, quanta in oratione majestas! ut facilè ducem populi Romani diceres. Sed affuistis, et est in manibus oratio. Itaque lex popularis suffragiis populi repudiata est. Atque, ut ad me redeam, meministis, Q. Maximo, fratre Scipionis, et L. Mancino consulibus, quàm popularis lex de Sacerdotiis C. Licinii Crassi videbatur. Cooptatio enim collegiorum ad populi beneficium transferebatur. Atque is primus instituit in forum versus agere cum populo: tamen illius vendibilem orationem religio deorum immortalium, nobis defendentibus, facilè vincebat. Atque id actum est, prætore me, quinquennio antè quàm consul sum factus. Ita re magìs, quàm auctoritate, causa illa defensa est.

XXVI. 97. Quodsi in scenâ, id est, in concione,

in quâ rebus fictis et adumbratis loci plurimum est, tamen verum valet — si modò id patefactum et illustratum est — quid in amicitiâ fieri oportet, quæ tota veritate perpenditur? In quâ nisi, ut dicitur, apertum pectus videas, tuumque ostendas, nihil fidum, nihil exploratum habeas; ne amare quidem aut amari; quum id, quàm verè fiat, ignores. Quamquam ista assentatio, quamvis perniciosa sit, nocere tamen nemini potest, nisi ei, qui eam recipit atque eâ delectatur. Ita fit, ut is assentatoribus patefaciat aures suas maximè, qui ipse sibi assentetur et se maximè ipse delectet. 98. Omnino est amans sui virtus: optimè enim se ipsa novit, quàmque amabilis sit intelligit: ego autem non de virtute nunc loquor, sed de virtutis opinione. Virtute enim ipsâ non tam multi præditi esse quàm videri volunt. Hos delectat assentatio: his fictus ad ipsorum voluntatem sermo quum adhibetur, orationem illam vanam testimonium esse laudum suarum putant. Nulla est igitur hæc amicitia, quum alter verum audire non vult, alter ad mentiendum paratus est. Nec parasitorum in Comœdiis assentatio nobis faceta videretur, nisi essent milites gloriosi.

Magnas verò agere gratias Thais mihi?

Satìs erat respondere, *Magnas: Ingentes,* inquit. Semper auget assentator id, quod is, cujus ad voluntatem dicitur, vult esse magnum. 99. Quamobrem, quamvis blanda ista vanitas apud eos valeat, qui ipsi illam allectant et invitant, tamen etiam graviores constantioresque admonendi sunt, ut animum advertant, ne callidâ assentatione capiantur. Apertè

enim adulantem nemo non videt, nisi qui admodùm est excors: callidus ille et occultus ne se insinuet, studiosè cavendum est. Nec enim facillimè cognoscitur, quippe qui etiam adversando sæpe assentetur, et litigare se simulans blandiatur, atque ad extremum det manus vincique se patiatur; ut is, qui illusus sit, plus vidisse videatur. Quid autem turpius, quàm illudi? Quod ne accidat, magis cavendum est, ut in *Epiclero:*

Hodiè me ante omnes Comicos stultos senes
Versâris atque emunxeris lautissimè.

100. Hæc enim etiam in Fabulis stultissima persona est improvidorum et credulorum senum. Sed nescio quo pacto ab amicitiis perfectorum hominum, id est, sapientium — de hâc dico sapientiâ, quæ videtur in hominem cadere posse — ad leves amicitias deflexit oratio. Quamobrem ad illa prima redeamus, eaque ipsa concludamus aliquando.

XXVII. Virtus, virtus, inquam, C. Fanni, et tu, Q. Muci, et conciliat amicitias et conservat. In eâ est enim convenientia rerum, in eâ stabilitas, in eâ constantia. Quæ quum se extulit, et ostendit lumen suum, et idem aspexit agnovitque in alio, ad id se admovet, vicissimque accipit illud, quod in altero est: ex quo eorum exardescit sive *amor*, sive *amicitia.* Utrumque enim dictum est ab *amando:* amare autem nihil aliud est, nisi eum ipsum diligere, quem ames, nullâ indigentiâ, nullâ utilitate quæsitâ. Quæ tamen ipsa efflorescit ex amicitiâ, etiam si tu eam minùs secutus sis. 101. Hâc nos adolescentes benevolen-

tiâ senes illos L. Paullum, M. Catonem, C. Gallum, P. Nasicam, Ti. Gracchum, Scipionis nostri socerum, dileximus. Hæc etiam magìs elucet inter æquales, ut inter me et Scipionem, L. Furium, P. Rupilium, Sp. Mummium. Vicissim autem senes in adolescentium caritate acquiescimus; ut in vestrâ, ut in Q. Tuberonis: equidem etiam admodùm adolescentis P. Rutilii, A. Virginii, familiaritate delector. Quoniamque ita ratio comparata est vitæ naturæque nostræ, ut alia ætas oriatur ex aliâ; maximè quidem optandum est, ut cum æqualibus possis, quibuscum tamquam è carceribus emissus sis, cum iisdem ad calcem, ut dicitur, pervenire. 102. Sed quoniam res humanæ fragiles caducæque sunt, semper aliqui anquirendi sunt, quos diligamus et à quibus diligamur: caritate enim benevolentiâque sublatâ omnis est è vitâ sublata jucunditas. Mihi quidem Scipio, quamquàm est subitò ereptus, vivit tamen semperque vivet: virtutem enim amavi illius viri, quæ exstincta non est. Nec mihi soli versatur ante oculos, qui illam semper in manibus habui, sed etiam posteris erit clara et insignis. Nemo unquam animo aut spe majora suscipiet, qui sibi non illius memoriam atque imaginem proponendam putet. 103. Equidem ex omnibus rebus, quas mihi aut fortuna aut natura tribuit, nihil habeo, quod cum amicitiâ Scipionis possim comparare. In hâc mihi de republicâ consensus, in hâc rerum privatarum consilium, in eâdem requies plena oblectationis fuit. Nunquam illum ne minimâ quidem re offendi, quod quidem senserim; nihil audivi ex eo ipse, quod nollem. Una domus erat, idem victus, isque communis; neque solùm

militia, sed etiam peregrinationes rusticationesque communes. 104. Nam quid ego de studiis dicam cognoscendi semper aliquid atque discendi, in quibus remoti ab oculis populi omne otiosum tempus contrivimus? Quarum rerum recordatio et memoria si unà cum illo occidisset, desiderium conjunctissimi atque amantissimi viri ferre nullo modo possem. Sed nec illa exstincta sunt, aluntur que potiùs et augentur cogitatione et memoriâ; et si illis planè orbatus essem, magnum tamen afferret mihi ætas ipsa solatium; diutiùs enim jam in hoc desiderio esse non possum. Omnia autem brevia tolerabilia esse debent, etiam si magna sunt.

Hæc habui, de Amicitiâ quæ dicerem. Vos autem hortor, ut ita virtutem locetis, sine quâ amicitia esse non potest, ut, eâ exceptâ, nihil amicitiâ præstabilius putetis.

NOTES

TO

CATO MAJOR.

ABBREVIATIONS AND SIGNS.

Dict. . .	White's Junior Scholar's Latin-English Dictionary.	
p. . . .	page	in Public School Latin Primer.
pp. . . .	pages	
§	paragraph	
§§ . . .	paragraphs	

CHAPTER I.

1. *O Tite, &c.* The present passage is a quotation from Ennius. The poet addressed these lines to T. Q. Flamininus, when in great mental distress; and now Cicero employs them in writing to Atticus, both because his *prænomen* was Titus, and because he also was in a state of much anxiety. In *Ep. ad Att.* xvi. 3.11., &c., Cicero styles the present treatise *O Tite.* Drakenborch remarks that the ancients customarily designated the works of authors by their opening words. Thus Virgil's Æneid was termed *Arma virumque cano;* and the *De Rerum Naturâ* of Lucretius, *Æneadûm genitrix.*

2. *Siquid ego adjûro.* If I shall have at all given (you) aid." *Siquid* is here used in an adverbial force. (See article *Siquis* in Dict.) *Ego* is emphatic [§ 133, E. 1.]. *Adjûro* is the syncopated form of *adjuvero*, the future-perfect indicative of *adjuvo*, and is here used in an intransitive force.

3. *Levâsso.* For levâro. See article 1. *levo* in Dict.

4. *Coquit, versat.* Both these words are used here in a figurative meaning. (See articles *coquo* and *verso* in Dict.) Observe also, that the last syllable of *versat* is here lengthened by *arsis.*

5. *Ecquid erit præmî?* "Will there be any (thing of a) reward?" *Præmî*, i. e. *præmii*, is the genitive of the "thing measured" dependent on *ecquid* [§ 131.].

6. *Attice.* Titus Pomponius, surnamed *Atticus*, from his long residence amongst the Athenians and his acquaintance with their literature, was a Roman knight. According to Cornelius

Nepos, he inherited from his father a moderate fortune, from his maternal uncle a very large one. His income appears to have been spent in acts of kindness and liberality, rather than on personal gratification; while his house was the resort of those who preferred intellectual entertainment to the luxuries of the table. Attached to no political party, his amiability of disposition and the refinement of his manners procured for him the favour of all. At different periods of his life he was the friend of Sylla, of Cicero, and of Augustus. With the latter of these great men he held a daily correspondence, and also became connected with him by the betrothal of his infant granddaughter, the child of his only daughter Pomponia and M. Agrippa, to Tiberius, the adopted son of Augustus and his successor in the empire.

7. *Flamininum.* This was *T. Q. Flamininus*, who conducted the war against Philip of Macedon, B.C. 198, 197. In B.C. 183 he was sent to demand of Prusias, king of Bithynia, the surrender of Hannibal, who had taken refuge at that monarch's court. What was the grief here alluded to is not certainly known. It is generally supposed, however, to have arisen from the expulsion of his brother from the senate for various acts of cruelty while consul; more especially for having, with his own hand, killed a nobleman of the Boii, who had sought protection in his camp—and that merely at the solicitation of a worthless favourite.

8. *Ille vir.* This is usually considered to mean Ennius, one one of the earliest of the Latin poets. It is, however, the opinion of Drakenborch that by *ille vir* is here meant Sextus Ælius Pætus, who endeavoured to console his colleague Flamininus when alarmed at the prodigies which occurred just before his setting out for the Macedonian war.

9. *Re.* See article *res, no.* II. B. in. Dict.

10. *Plenus fidei.* In ancient Latin poetry there was a peculiar elision of the final *e* of words ending in *us*, and that even before a consonant. Here *plēnus fidei* is to be pronounced *plenŭ fidēi.* Observe also that the *e* in *fidei* is here lengthened by poetic license. A similar instance is found also in Lucretius.

11. *Novi.* "I know." Observe the present force of this perfect tense. See article *nosco* in Dict.

12. *Cognomen,* i.e. *Atticus.* A Roman had the following names:—1. the *prænomen,* specifying the individual; 2. the *nomen,* marking the *gens,* or "clan;" 3. the *cognomen,* belonging to him in common with all his *familia,* or "family." While still further, from some illustrious exploit, or peculiar trait of character, some took, 4. a *cognomen secundum,* which was also called *agnomen.* Thus *Manlius* took the *agnomen* of *Torquatus* from stripping the *torquis,* or collar, from the neck of a vanquished Gaul.

13. *Athenis.* Ablative of "separation" [§ 123.]. According to Cornelius Nepos, Atticus went to Athens at the commencement of the civil commotions under Cinna, and returned to Rome in the consulship of Cotta and Torquatus. This interval of time embraced from B.C. 87 to B.C. 65; *i. e.* about 22 years.

14. *Et tamen te suspicor, &c.* "And, yet, I suspect that you are sometimes very deeply affected by the same circumstances, wherewith I am myself." Observe the construction. When a subject is compared with another subject, both of them logically having the same verb in common, and when the first of these subjects is in the accusative before an infinitive mood, then the second also, by a species of attraction, is also put in the accusative, though grammatical strictness requires it should be in the nominative, and its verb be supplied in a finite mood. Thus here, instead of *meipsum*, the strict application of the rules of grammar requires *ipse commoveor.* This mode of construction is also found elsewhere in Cicero. Thus at Verr. iii. 92: *Antonius aiebat se tantidem frumentum æstimâsse, quanti sacerdotem;* i. e. *quanti sacerdos æstimâsset.* See also at Tusc. i. 17: *Platonem ferunt primum de animorum æternitate sensisse idem, quod Pythagoram:* i. e. *quod Pythagoras sensisset.* Observe the force of "necessity" attaching to the gerundive in attributive construction [§ 144, 2.]. Observe also the employment of a comparative word (*gravius*) to denote the existence of a quality in a considerable degree. The comparative degree of both adjectives and adverbs is frequently used to point out the existence of a quality in a very great or too high a degree. Cicero here alludes to the troubles of the state.

15. *Major.* "Very great." See end of preceding note.

16. *Differenda.* "Must be put off."

17. *Quod mihi tecum commune est.* "Which is common to me with you;" *i. e.* which is common to me and to you—or, to us both. The present passage shows the necessity of a literal translation in order to become acquainted with the genius and idioms of a language.—*Sicut.* Supply *fers.*

18. *Quum vellem.* Observe the use of the imperfect subjunctive after *quum* [§ 153. 1.: see also § 152. III. (1).].

19. *Dignus . . . . quo uteretur.* After *dignus, indignus, idoneus,* generally, and after *aptus* sometimes, the subjunctive is used in combination with the relative to point out that of which one is "worthy," &c., or that for which one is qualified.

20. *Confectio.* "The composition."

21. *Ut absterserit.* "That it wiped away;" *i. e.* totally removed or cancelled [§ 152.].

22. *Cui qui pareat.* "And the man who is obedient to this;" *i. e.* to philosophy. *Cui*=*et huic.* See article *qui* in Dict.—

Pareat is in the subjunctive because it is subordinated to the conjunctive *possit* [§ 151, *a.*].

23. *Possit degere.* "May pass through." Observe the present use of the pure conjunctive verb, *possit*, in a potential force [p. 141. IX. (1).].

24. *De ceteris.* Supply *ætatis temporibus.*

25. *Misimus.* "We send:" literally, "have sent." This opening chapter of the *Cato Major* partakes of the nature of a letter, being evidently what may be termed an Epistle Dedicatory. Hence the employment of *misimus*; for it is a peculiarity of the epistolary style in Latin, that the writer frequently carries in his mind the time when the letter will be read, and uses those tenses which the reader would employ in reference to the matters contained in it. When, therefore, the writer would represent something as taking place at the time of his writing, he uses the imperfect; something past with reference to such time, the pluperfect. For instance, he will write: *Multa habebam quæ scriberem. Namque audieram, &c.* because the person who received the letter would thus express himself respecting the matters named by his correspondent: *Tum, quum hanc epistolam scribebat, multa habebat quæ scriberet. Namque audierat, &c.* But when anything is to be mentioned generally, without reference to the time at which the letter was being written, and merely as an action completed for the receiver of the letter, the perfect is used where in common conversation the present would be required. Thus here Cicero says of Atticus, *Hunc librum de Senectute ad te misimus,* because Atticus, when he received it, would say, *hunc librum de Senectute ad me Cicero misit.* In all other cases the usual modes of expression and the usual rules are followed. Observe also the use of the first person plural for the first person singular. This, however, is not confined to the epistolary style.

26. *Tribuimus.* The historic present, used in the force of the historic perfect or aorist of narration. Hence the verb subordinated to it is in one of the historic tenses [§§ 155; 48. note 1.].

27. *Tithono.* The gift of immortality, as is well known, had been conferred by Aurora on Tithonus. Hence the title of "Tithonus" would be not inaptly given to a treatise on "Old Age." *Tithono* is the dative after the trajective verb *tribuimus,* which in the force of "giving" conveys notion of "gratification" [§ 106. (3).].

28. *Aristo Chius.* "Aristo the Chian," *or* "of Chios." This Aristo was a Stoic philosopher, and a disciple of Zeno. He flourished about B.C. 260.—*Chios,* now *Scio,* or, as it is called by the Turks, *Saki-Andassi* (*i. e.* "Mastic Island"), was one of

the largest and most celebrated islands of the Ægean Sea, now the Archipelago.

29. *Auctoritatis* is genitive of "thing distributed" dependent on the quantitative word *parum* [§ 131.].

30. *M. Catoni seni.* "To M. Cato (when) an old man." This was *M. Porcius Cato*, called *Censorinus* and *Censor*, and also *Major*, in order to distinguish him from his great-grandson *Cato Uticensis.* The former was born B.C. 234; the latter B.C. 95.

31. *Apud quem.* "At whose house." See article *apud* in Dict.

32. *Scipionem et Lælium facimus.* "We represent Scipio and Lælius." *Lælius*, surnamed *Sapiens*, was consul B.C. 140. Although not devoid of military talent, he was more of a statesman than a general. He seems to have been a man highly esteemed by all his contemporaries; and Seneca is found urging a friend to "live like Lælius." For notice of Scipio, see note 5. ch. VI. Observe the employment of the historic present, in order to impart animation to the narrative by representing something as in the course of occurrence. Observe also that when *facio* signifies "to represent," it is followed either by an infinitive with an accusative, or, as here, by a present participle, as an accusative of oblique complement, in concord with the object of *facio.*

33. *Ferat.* "Bears" or "supports." Observe the use of the subjunctive mood in this place [§ 151. also p. 143. II.].

34. *Consuevit.* Supply *disputare.*

35. *In suis libris.* Cato wrote several works, of which his *De Re Rusticā* has alone come down to us. There are, however, fragments remaining of his *Origines.*

36. *Quarum constat, &c.* "To which it is evident he was very much devoted." *Quarum* is an objective gen. dependent on *perstudiosum* [§ 132.].

37. *Quid opus est plura.* Supply *dicere verba. Opus* is here used as an adjective, and forms an attributive complement of the nominative case after *est.* The subject of *est* is the clause *dicere verba plura* [§§ 93. (2).; 156. (3).; 158.]. See also article *opus* in Dict.

CHAP. II.

1. *Quod nunquam, &c.* "Because that I never perceived that old age was heavy to you" [§ 151.].

2. *Ut . . . dicant.* "That they say" [§ 152, 1, (1).].

3. *Ætnā gravius.* "Heavier than Etna." *Ætnā*, is the ablative of the "thing compared" after *gravius* [§ 124.]. The giants who attempted to dethrone Jupiter were fabled to have

been buried alive under Mount Etna. Hence, from their punishment, those subjected to any severe calamity or oppressive misfortune were said to bear the weight of Etna, or a weight even heavier than that of Etna.

4. *Quibus enim, &c.* "For they who have no resources in themselves for living well and happily." Observe the constructions in this passage. *Quibus est*=*qui habent* [§ 107, *c.*]. *Opis* is the genitive of the "thing measured" after the "quantitative" word *nihil* [§131; p. 139. *D.*]. *Vivendum* is the accusative of the gerund dependent on preposition *ad* [§ 141. I.]. Observe, also, the position of the relative before the demonstrative clause for the purpose of emphasizing the expression.

5. *Quam ut adipiscantur, &c.* "And that they may obtain this." *Quam*=*et hanc.* See article *qui* in Dict. Observe, also, the employment of the subjunctive, *adipiscantur*, after the final conjunction *ut* [§ 152. I. (2).].

6. *Adeptam.* "When it has been obtained." Used passively.

7. *Tanta est, &c.* "So great is the inconsistency and perverseness of folly."

8. *Aiunt.* "Men say"—elliptic expression for *aiunt homines* [§ 158; p. 133. *E.* 1.].

9. *Qui enim, &c.* "For how does old age more quickly creep upon manhood, than manhood (does) upon boyhood." *Adolescentia* in this passage appears to be used in the meaning of *juventa* or *juventus*. Generally speaking, the terms *pueritia, adolescentia, juventa* or *juventus, senecta* or *senectus*, refer to four distinct stages of life. The first extended to the seventeenth or eighteenth year; the next, from that age to about the thirtieth year: the third comprised those between thirty and forty-six years of age, while the fourth contained all who had passed their 46th year. Aulus Gellius mentions but three stages, like Cicero, except, that while each speak of *pueritia* and *senecta* or *senectus*, Aulus calls the intermediate stage *juventa*; Cicero, *adolescentia*.

10. *Esset.* Conjunctive used in a potential force [p. 141. IX. (1).].

11. *Iis*; *i. e.* those who are anxious for it, and yet find fault with it when it has arrived.

12. *Quamvis longa.* *Quamvis* qualifies *longa*.

13. *Posset.* Used, like *esset* above, in a potential force.

14. *Quæ utinam digna esset.* "And O that this were worthy." *Quæ*=*et hæc.* See article *qui* in Dict. *Esset* is the subjunctive dependent on *utinam* [§ 147.].

15. *Cognomine.* Cato is here supposed by some to allude to the derivation of his name—*Catus*, *i. e.* "cautious," or "wise." It is more probable, that, instead of being guilty of a play upon the word, Cicero intends Cato to refer to the name of *Sapiens*,

which, as it appears from *Læl.* 2., he bore in his old age. *Sapiens* would be his *cognomen secundum.* See note 12, Ch. I.

16. *Sumus.* See the end of note 25, Ch. I.

17. *Naturam . . . tamquam Deum.* "Nature . . . as though (it were) a God." So Seneca says: *Quid enim aliud est Natura, quàm Deus et divina ratio mundo et partibus ejus inserta.* By "Nature," therefore, will be meant the laws of the Deity as impressed in clear and visible characters on the physical and moral world.

18. *Extremum actum.* "That the last act;" or, according to the English expression, "the closing scene." A metaphor taken from the drama, human life being regarded as a play divided into its several acts. According to Horace (*De Art. Poet.* 193.) a play was divided into five acts. When the subdivision of the acts into scenes first took place, is uncertain. Compare Ch. XVIII., *In extremo actu corruisse.*

19. *Quod ferendum est, &c.* "Which must be borne calmly by a wise man." Observe the use of the gerundive in attributive construction to denote necessity [§ 144. 2.]. *Sapienti* is the dat. dependent on *ferendum* [§ 107. *d.*].

20. *Quid enim est aliud, &c.* "For to wage war with the Gods, after the manner of the Giants, is what else than to contend against nature." *Aliud nisi*=*aliud ac* or *atque.*

21. *Tamquàm aliquam, &c.* "As though (*or* like as if) you have accomplished some long journey" [§ 152. I. (6).].

22. *Quam nobis quoque, &c.* "Upon which, we suppose, we also must enter." *Ingrediendum sit* is an impersonal gerundive construction implying "necessity" [§ 144.]. *Nobis* is the dative dependent on it [§§ 107. *d.*; 144. *a.*].

23. *Quale sit.* The subjunctive is used after *quale* [§ 149.].

CHAP. III.

1. *Congregantur.* Pass. in reflexive force. See Dict.

2. *Quæ.* The present passage affords an instance of *synesis*—the adjectival word being referred logically, instead of grammatically, to its substantive; for *quæ* regards *querelis* here as mere matters, whence the use of the neuter gender; otherwise we should have found *quas*, in concord with the gender of *querelis*, *i. e.* the feminine [§ 160.; p. 133. *E.* 3.].

3. *C. Salinator* was consul B.C. 188. When prætor, B.C. 191, he commanded the Roman fleet, and defeated that of Antiochus the Great, whose land forces also were conquered at Thermopylæ, mainly by the bravery and conduct of Cato.

4. *Quæ . . quæ.* Observe the repetition of *quæ* in the place of employing *et.*

5. *Sp. Albinus* was consul B.C. 186. The principal circumstance which occurred in his year of office was the suppression of the worship of Bacchus at Rome.

6. *Nostri ferè æquales.* "Much about our contemporaries." Cato was consul B.C. 195. He carried on war in Spain with great success, and was rewarded with a triumph on his return home in the following year, B.C. 194. See also note 3 above.

7. *Tum . . . tum.* (See Dict.)

8. *Voluptatibus.* Abl. dependent on *carerent,* a verb which denotes "wanting" [§ 119, *b.*].

9. *Qui mihi, &c.* "And these used to seem to me to accuse not that which ought to be accused." This implies that there was something they might have accused, but they had not done so; they had accused a wrong thing.—Observe the position of *non,* and the force thence attaching to it. If *non* is to qualify a single word of a proposition, it is placed immediately before that word. But if its force is to be thrown on the whole proposition, it stands immediately before the verb, especially before the finite verb when it is followed by the infinitive mood. Here, therefore, *non* qualifies only *id.* If Cicero had intended to make the whole proposition of a negative character, he would have placed *non* immediately before *videbantur.*

10. *Quod esset accusandum.* See note 22, Ch. II.

11. *Nam si id accideret.* "For if that happened." *Id* means the act of bewailing the loss of pleasures, and the slight of those who formerly showed respect and attention. On the force of the subjunctive after *si,* see § 152. III. (2).

12. *Eadem.* "The same things," meaning the two matters bewailed, as stated in preceding note.

13. *Usu venirent.* See article *usus* in Dict.

14. *Natu.* Ablative of "Respect" after *majoribus* [§ 116.].

15. *In moribus, &c.* "Is in (*i. e.* depends upon) the character, not the season of life."

16. *Moderati enim, &c.* "For old men who exercise self-controul, and (who are) neither morose nor unpolished, pass an old age that is supportable; but rudeness and want of courtesy are productive of trouble to every season of life." *Importunitas* is "unseasonable" or "unfit conduct:" hence as rendered. Observe the use of the singular verb *est,* though it is preceded by a composite subject; viz., *importunitas* and *inhumanitas* [p. 133. *F.* § 2.].

17. *Est ut dicis.* Fully, *res ita est, ut dicis.*

18. *Tibi.* "That to you." Observe the strong emphasis attaching to *tibi* from its position.

19. *Id;* i. e. the substance of the preceding sentence.

20. *Themistocles.* This celebrated man was born B.C. 514, and died B.C. 449 at the age of sixty-five years. An account

of his life would involve the history of the Athenians during its continuance.

21. *Seriphio cuidam respondisse.* "To have replied to a certain man of Seriphos." Seriphos was an inconsiderable island in the Ægean Sea, forming one of the Cyclad group. Its inhabitants were amongst the few islanders who espoused the cause of Greece against Xerxes. In the time of the Roman emperors it appears to have been a place of banishment for those who fell under their displeasure.—*Seriphio* is the dative dependent on the trajective verb *respondisse,* which denotes "demonstration" [106. (2)].

22. *Assecutum.* Supply *esse. Eum* is its subject; *splendorem* its object [§§ 158; 94. (1) and (2)].

23. *Nobilis.* Supply *fuissem.*

24. *In summâ inopiâ.* "In extreme poverty," or "the depth of poverty." See article *superus, no.* III. B. 3. *a.* in Dict., for the foregoing meaning of *summa.* Compare also what follows; *in summā copiā,* "in the greatest plenty," or "in the height of plenty."

25. *Non gravis.* See note 9, above.

26. *Aptissima omnino, &c.* "For the sciences and the practice of the virtues are altogether the most fitting arms (*or* implements) of old age." Observe the use of the plural of an abstract noun, where the English idiom would require the singular.

27. *Quæ in omni ætate, &c.* "And, after these have been cultivated in every season of life, when one may have lived for a very long while, they produce wonderful fruits." Literally, "much, and for a long while" [See, also, p. 141, IX. (1)].

28. *Quamquam id, &c.* "Although that is a very great thing;" *i. e.* a most important circumstance.

29. *Maximum* is an "attributive complement" [§§ 93. (2); 87. *E.*].

30. *Conscientia . . . recordatio . . . est.* See note 16 above.

CHAP. IV.

1. *Ego.* Observe the emphatic use of the personal pronoun, indicating how Cato acted and felt [p. 133. *E.* 1.].

2. *Q. Maximum.* This Q. F. Maximus had three *agnomina* (see note 12, Ch. I.), viz. *Verrucosus,* from a wart on his upper lip; *Ovicula,* from the mildness of his temper; *Cunctator,* from the cautious delay he exercised in the conduct of the war against Hannibal. He was consul five times: B.C. 233, 228, 215, 214, 209. It was in the latter year that he retook Tarentum, which had revolted to Hannibal B.C. 212.

3. *Tarentum* now *Tarento,* called by the Greeks *Taras,*

was an important city of Calabria, a country in the South of Italy.

4. *Comitate condita gravitas.* "Seriousness tempered by (*literally*, seasoned with) courtesy." *Condĭta*, from *condior*, pass. 4th conj.

5. *Quamquam.* "However," or "and yet." When *quamquam* is found in an absolute or independent clause, as here, it refers to something preceding, limiting and partly nullifying it This is the case in the present passage, where *quamquam* limits and partly nullifies Cato's observations on Maximus: viz. that he was a *senex*, and his time of life *senectus*. The pass ge runs thus:—"And yet (he was not very old, for) I began to cultivate him (*i. e.* his friendship, &c.) when not very far advanced in years, but still nevertheless now somewhat onward in life."

6. *Natu.* Ablative of "Respect," dependent on *grandem* [§ 116].

7. *Anno enim pòst, &c.* "For he had been consul for the first time in the year after that I was born." Observe the use and force, in this passage, of the pluperfect *fuerat*: viz. to point out a past action or condition completed in past time. The perfect, *natus sum*, is the historical perfect, or the aorist of narration. *Anno* is the ablative of the time "when "[§ 120]. For reference to dates see note 30, Ch. I., and note 2 above.

8. *Ad Capuam.* "Before Capua." When motion up to or into a place is signified, the accusative is used without the preposition *ad*. But when *ad* is employed, then it is the intention of the writer to point out the direction towards, or the neighbourhood of, the place specified.

9. *Quintoque anno pòst.* "And in the fifth year afterwards." See note 7 above. As Cato was born B.C. 234, he must have been, at the time here referred to, in the 25th year of his age. (See dates as given above in note 2 on *Q. Maximum.*) It must be observed that the term *adolescentulus* will belong to him in his first campaign near Capua, not to his service in the neighbourhood of *Tarentum*.

10. *Quæstor.* Some editions punctuate and read as follows: *Ad Tarentum quæstor; deinde ædilis; quadrennio post factus sum prætor: quem magistratum, &c.* The reading, however, as given in the text is that of the best editions. For, according to Nepos (*Cato*, i. 3.) Cato was quæstor to Scipio, when consul in Sicily. Scipio's consulate was B.C. 205, at which date Cato was twenty-nine years of age—the very time to which our previous calculations bring him. Livy, indeed, xxix. 25, speaks of him as *quæstor* to Scipio in the year in which M. Sempronius Tuditanus and M. Cornelius Cethegus were consuls, *i. e.* in the following year, B.C. 204. This

account, however, does not contradict the former; it merely represents him as continuing in office under Scipio, when the latter remained in Sicily after the expiration of his magistracy, and was *pro-consul*, not *consul.*

11. *Legis Cinciæ.* The Cincian Law was brought forward by M. Cincius, tribune of the commons. Its object was, to prevent any advocate from receiving fee or reward for pleading a cause. It is also called in a fragment of Plautus, preserved by Festus, *Muneralis*, in allusion, evidently, to its object. It should be observed, that the term *suasor* was applied to him who supported a law, and advised the people to pass it.

12. *Grandis.* Supply *natu*, as found in text a few lines above. See note 6 in this chapter.

13. *Hannibalem juveniliter, &c.* "By his endurance dispirited (*literally*, softened) Hannibal, when exulting as a young man would," *i.e.* violently and excessively in the ardour of youthful spirits.

14. *De quo, &c.* "Concerning whom, right well said our friend Ennius." Supply *inquit.* This ellipse often occurs in introducing the direct words of another person.

15. *Rem=rempublicam.* Virgil (Æn. vi. 846.) has imitated these lines of Ennius.

16. *Salinator.* The *nomen* and *prænomen* of this person were C. Livius. The *cognomen* of *Salinator* was given him from his laying a tax on salt when he was censor. Cicero has made a mistake in representing him as the military governor of Tarentum. The C. Livius who held that appointment was a different person altogether. See note 3, ch. III.

17. *Amisso oppido.* Ablative absolute [§ 123]. Hannibal surprised Tarentum B.C. 212. The garrison held out against him for three years, till they were relieved by Maximus B.C. 209.

18. *Meâ operâ.* "(It is) by my aid, Q. Fabius, (that) you have retaken Tarentum." Observe the different ways in which a thing is represented as having been effected by a person: viz. either by *per* with the person's name in the accusative, or by *operâ* with the person's name dependent on it in the genitive; or else (if a person is referred to, not named) by one of the possessive pronouns in concord with *operâ.* Observe also the emphasis attaching to *meâ* from its position in the sentence.

19. *Certè.* Fully: *Certè tuâ operâ Tarentum recepi.*

20. *Ridens.* "With a laugh."

21. *In togâ.* "In the toga:" *i.e.* in peace, or, at any rate, when not on active service; for the *toga* was the civil dress of the Romans, and was worn only in the city. Those who served in the army wore the military cloak, *i.e.* the *sagum*, if they were common soldiers or inferior officers, the *paludamentum* if they were of a high grade.

22. *Consul iterùm.* This was B.C. 228.

23. *Agrum Picenum et Gallicum.* "The territory of Picenum and Gaul;" meaning, by the latter, the district occupied by the *Galli Senŏnes,* who had settled to the north of Umbria and Picenum.

24. *Dividenti.* "Dividing;" *i. e.* proposing to divide. Polybius says the bill was carried.—*Gererentur,* "were carried on:" *ferrentur,* "were brought forward."

25. *Consularis.* This son of Maximus was consul immediately after his father's fourth consulship, *i. e.* B.C. 213. It was in this year that an event occurred showing the strictness of Roman discipline. Maximus entered the camp at *Suessula* on horseback, and, while still mounted, advanced to meet his son. As he was passing the lictors, his son sternly bade him dismount. "My son," said he, "I wished to see whether you would remember you were consul." (Liv. xxiv. 44.)

26. *Est in manibus laudatio.* "The funeral oration is in (every body's) hands," *i. e.* "is well known." See articles *manus* and *laudatio* in Dict.

27. *Qui* = *quales*; *quæ* = *qualia.* In each instance supply the substantive verb in the perfect tense.

28. *Multa etiam, &c.* "Abundant also, for a Roman, were his literary acquirements."

29. *Quasi divinarem* [§ 152. I. (6.)].

30. *Undè* = *ex quo.* *Undè* is used in the place of a preposition and the relative after indefinite or demonstrative pronouns, or such an indefinite word as *nemo.*

CHAP. V.

1. *Quorsùm igitur.* "To what end, therefore (say I), &c." Supply *narro* or *dico.*

2. *Dictu.* Supine in *u* from *dico,* used as abl. of "Respect" after *nefas* [§ 141. 6.].

3. *Scipiones aut Maximi.* "Scipios or Maximi;" *i. e.* such men as Scipio or Maximus. Observe that the plural number of proper names is only used, 1. properly, of two or more persons bearing the same name; 2. metonymically, of persons of a certain kind—persons, *i. e.* of a character, &c., akin to that of the particular person who would be represented by the proper name if used in the singular.

4. *Ut recordentur.* "So as to recal to mind;" *i. e.* so as to be able to recal to mind. Observe the recurrence of *ut* three several times by the figure *anaphŏra*; this repetition, in each clause of a sentence, of a word common to all, in the place of the copulative conjunction, often occurs in animated discourse.

5. *Qualem accepimus Platonis.* "Such as we have heard was the old age of Plato." Supply *senectutem fuisse.*

6. *Scribens.* "(While) writing." Some say that his death took place while at a marriage feast, and that he was in his 84th, not 81st year. Whichever be the correct statement—that of Cicero, or the others—his birth took place B.C. 429 or 428.

7. *Isocrătis.* Isocrates, one of the ten great Attic orators, was born B.C. 436. After the unfortunate issue of the battle of Chæronēa he destroyed himself, in his 98th or 99th year.

8. *Scripsisse se dicit.* "Says that he wrote." Observe the construction. After verbs denoting any exertion or action of the mental faculties, &c., and which are commonly known by the term *verba declarandi et sentiendi,* the infinitive is used with an accusative case preceding it: and when such accusative is that of a personal pronoun, it is not emphatic.

9. *Leontīnus Gorgias.* "The Leontine Gorgias," Leontini was a town in the N.E. of Sicily. Gorgias was born B.C. 480. —There was another person of the same name (an Athenian), who instructed the younger Cicero, as appears from Cic. Ep. ad Fam. xvi. 21. On the position of *Leontinus,* see note 20. Ch. XXIII. of *Lælius.*

10. *Quod.* "Why," "wherefore."

11. *Sua . . . suam.* Observe the strong force imparted to these words by the position in which they are respectively placed.

12. *Vicit.* "Won by conquering" or "conquered in." See article *vinco* in Dict.

13. *Confectus quiescit.* Pronounced *confectŭ quiescit.* See note 10, Ch. I.

14. *Quam,* relates to *senectutem* to be supplied with *suam.* Some editions give *quem,* which refers to Ennius. Ennius died B.C. 169, while Lælius was born B.C. 186 and Scipio B.C. 185: so that at the time of the poet's death, Lælius must have been about 17, Scipio about 16 years of age. Now although Lælius and Scipio must in all probability have recollected Ennius personally, and so it is not matter of very great moment whether we read *quem* or *quam,* still *quam* is to be preferred as it points out that period of life in which he must have alone been known to them—viz. his old age.

15. *T. Flamininus et M'. Acilius.* This was B.C. 150.

16. *Cæpione et Philippo.* These were *Cneius Cæpio,* and *Q. Marcius Philippus.* Their consulate was B.C. 169.

17. *Quinque et sexaginta.* This fixes the birth of Cato as occurring B.C. 234. See note 30, Ch. I.

18. *Legem Voconiam.* This was a law brought forward B.C. 169, by *Q. Voconius Saxa,* a tribune of the people. Its object was to prevent any one making a woman his heiress to a greater extent than one fourth part of his property; or leaving

by way of legacy to any one more than to his lawful heirs. The enactment of this statute apparently aimed at preventing the impoverishment or extinction of opulent families.

19. *Annos natus.* *Annos* is the accusative of "duration of time" [§ 102. (1)].

20. *Tot.* Supply *annos.*

21. *Onera.* Observe the attraction of this substantive into the relative clause.

22. *Cur videatur.* Observe the use of the subjunctive *videatur*, in oblique interrogation with *cur* [§ 149].

23. *Senectus misera videatur.* "Old age appears wretched:" *i. e.* to men in general. These reasons were held untenable by Cato; and he now proceeds to overthrow them. *Misera* is here an attributive complement [§§ 87. *E.*; 93. (2); 87. D. *a.*].

24. *Quòd avocet.* "Because it calls off," or "away." Observe the use of the subjunctive *avocet* in this passage [§ 151. *a.*].

25. *A rebus gerendis.* "From the conduct of business." *Gerendis* is a gerundive [§ 143].

26. *Infirmius.* "Very weak." Observe the employment of the comparative degree. See note 14, Ch. I.

27. *Quàmque sit justa.* Adverbs which qualify an adjective, almost invariably stand immediately before it. *Quàm*, however, is often separated from its adjective by some tense of *sum* used without emphasis.

28. *Videamus.* "Suppose we see," *or* "consider." Observe the employment of the first person plural of the conjunctive in a hortatory force [p. 141. IX. (6)].

CHAP. VI.

1. *A rebus gerendis.* See note 25, on the same words, in the preceding chapter. The present is the first charge commonly advanced against old age; and to the refutation of it Cato now addresses himself.

2. *Quibus.* "From what?" *Quibus* is the ablative, because it answers to *rebus.*

3. *An iis.* "Is it from those?" [p. 145. XIV. *B. a.*: see also article *an* in Dict.].

4. *Vel infirmis corporibus.* "Even when bodies are weak." Ablative absolute [§ 125. *a.*].

5. *L. Paullus*, i. e. *L. Æmilius Paullus*, who took the *agnomen* of *Macedonicus*, from his conquest of Macedonia in his second consulship, B.C. 168. His triumph took place in November B.C. 167, and was the most splendid Rome had witnessed up to that time. Scipio was his son, but had been adopted by

P. Cornelius Scipio, elder son of the great *Africanus*, because he was without children.

6. *Filii mi.* *M. Cato*, surnamed *Licinianus*, from his mother *Licinia*, married *Æmilia Tertia*, daughter of L. Æmilius Paullus. He died B.C. 152, when *prætor designatus*.

7. *Fabricii, Curii, Coruncanii.* Though these names occur in the plural, yet reference is made to one person only in each instance, as follows. *C. Fabricius Luscinius* was he whose conduct in the war with Pyrrhus, B.C. 278, won from that monarch the high encomium that "it was easier to divert the sun from its course, than Fabricius from honourable conduct:" for he rejected bribes, and despised efforts at intimidation. He died in such deep poverty that his daughters were dowered by the state, while, to show public respect for so great and noble a character, his body was buried by the people within the *pomœrium*, though this was against the laws of the Twelve Tables.—*M. Curius Dentatus* was another Roman worthy whose success as a general, from the date of his first consulship, B.C. 290, was very great. He is the person to whom the Samnite ambassadors offered a large sum of gold as he was taking his frugal meal in a humble cottage on his small farm. The money he rejected, saying that he preferred ruling over those who possessed gold, to being himself the possessor of gold. —*Titus Coruncanius* was consul B.C. 280, and was the first plebeian ever created *pontifex maximus*. He was celebrated both as a successful general and a profound lawyer. He was, moreover, the first person at Rome who gave regular instruction in the laws.

8. *Quum defendebant.* For the use of the imperf. indic. after *quum*, see article *quum* in Dict.

9. *App. Claudii. Appius Claudius*, surnamed from his blindness *Cæcus*. He built the Appian aqueduct, and commenced the Appian road, when censor, B.C. 312.

10. *Accedebat.* "It was added." Impersonal verb.

11. *Quum inclinaret.* Observe the use of the imperfect subjunctive after *quum* [§ 153. (1).].

12. *Illa.* "Those things;" *i. e.* here, "those well-known things." The following is the opening of the speech of Claudius, as preserved in Plutarch:—"Hitherto I have regarded my blindness as a misfortune; but now, O Romans, I wish that I had been as deaf as I am blind; for then I should not have heard of your shameful counsels and decrees, so ruinous to the glory of Rome."

13. *Mentes dementes.* "Minds demented," or "minds out of mind." Observe the play upon *dementes* in this passage. The present is an instance of *oxymōron*, which occasionally occurs in the old poets. So Cic. De Orat. iii. 58:—*Quâ tempestate Paris Helenam innuptis junxit nuptiis*, &c.

14. *Antehac.* Pronounced as a dissyllable.

15. *Viāī.* The old form of *viæ.* It is the genitive of "thing measured" dependent on the adverb *quò* [§ 131.]. Render, "in what way," or "in what path," "in what direction." Cicero supplies in his works various instances of this construction. Thus: Ep. ad Att. viii. 10: *Respondet se nescire quò loci esset*: De Div. ii. 66: *Visus est dicere quò illa loci nasceretur.*

16. *Et tamen.* "And (if it were not so) still."

17. *Exstat oratio.* Cicero refers to it at De Clar. Orat. 16. See note 12 above.

18. *Atque hæc ille egit.* As Appius was consul B.C. 307, and again B.C. 296, his celebrated speech will have been delivered B.C. 279.

19. *Interfluxissent.* The course of time is here compared to that of a river—a metaphor common amongst all writers.

20. *Censorque, &c.* "And had been censor before his former (*i. e.* first) consulship." Appius was elected censor, B.C. 312; *i. e.* five years before his first consulship. The censors, on the first institution of their office, about B.C. 440, were appointed for five years; but at the instance of Mamercus Æmilius, when dictator for the second time, B.C. 433, or, according to some, B.C. 431, the duration of their office was limited to eighteen months. (Liv. iv. 8, 24; ix. 33.) Notwithstanding this, Appius persisted in holding the censorship for four years.

21. *Grandem.* If he was consul at 43 years of age, and 27 years had elapsed since that time, he must have been at the time referred to about 70 years old,—an age quite sufficient to entitle him to the epithet *grandem.*

22. *Et tamen.* See above, note 16.

23. *Similes . . . ut si qui.* *Similis* is followed by many conjunctions. See article *similis* in Dict.

24. *Ille;* i. e. *gubernator.*

25. *Quietus.* "Quietly," or "at rest." Used adverbially—a common idiom of the Latin language.

26. *Non faciat.* Grant that it (*i. e.* old age) does not." Observe the present use of the pure conjunctive, viz., in a concessive force [p. 141. IX. (3).].

27. *At.* See note 29 below.

28. *Nisi forte.* "Except, perchance, you suppose." *Nisi, nisi forte, nisi verò* are followed by the indicative when they correct a statement made in the preceding sentence. *Nisi forte* is chiefly used in an ironical force, and introduces what is really inadmissible, showing that the statement following cannot be received without admitting an absurdity or impossibility as a truth. The present passage, therefore, is tantamount to saying that it would be at once absurd and untrue to affirm of

Cato that he did nothing, because he was not engaged in active service in the field. See, also, § 152. III. (2.).

29. *At.* This conjunction is often used to introduce, in a new proposition, an objection of one's own, or to obviate the objection of another. See article *at, no.* 2. b. in Dict.

30. *Quæ sunt gerenda.* "Which must be carried on;" *i.e.* in his opinion. Observe the employment of gerundive attraction in this place [§ 143.].

31. *Malè jam diù cogitanti.* "Now for this long time entertaining evil designs;" literally, "meditating in an evil way."

32. *Bellum multò antè denuncio.* Observe the use of the present here, to point out an action which has continued for some time, and still continues. Render: "I have long since and do still declare war."

33. *De quâ vereri, &c.* So impressed was Cato with the conviction that the downfal of Carthage was necessary for the welfare of Rome, that on every occasion of his rising to address the senate, let whatever might be the subject under discussion, he invariably concluded with the expression of his conviction that Carthage *must* be destroyed.—The distinction between the two futures is clearly shown in this passage: the simple future points out an incomplete action; the future-perfect, a completed future action. The condition spoken of by the future-perfect must have been fulfilled before the condition spoken of in the clause containing the simple future could take place.

34. *Quam palmam, &c.* "And would that the immortal gods would keep back this palm for you, Scipio." *Palmam*= *victoriam.* Thus what Cicero in his day looked upon as a mere matter of history, he puts into the mouth of Cato as a wish or a prayer. Carthage was taken and destroyed by Scipio B.C. 146. See below, note 36.

35. *Avi, i.* Scipio Africanus the Elder, the conqueror of Hannibal. It was by his son that Scipio, afterwards Africanus the Younger, was adopted out of the family of Æmilius Paullus.

36. *Cujus à morte, &c.* This expression fixes the date of the year in which the conversation is supposed to have been held. Scipio Africanus Major died B.C. 185; consequently a deduction of 35 years will bring the date to B.C. 150.

37. *Anno ante me censorem.* Cato was censor B.C. 184.—*Novem annis, &c.* Cato was consul B.C. 195; nine years would bring the date to B.C. 184 at its close, or speaking roundly, to the beginning of B.C. 185, to which time it is commonly assigned.

38. *Consul iterùm, &c.* Cato was consul B.C. 195; Scipio's second consulate, therefore, was B.C. 194.

39. *Num.* In simple questions, as here, *num* implies that a negative reply is expected [p. 145. *B. a.*]. In double questions it generally means "whether," leaving the matter doubtful. In this latter case, *numne* is more forcible than *num* alone.

40. *Quodsi.* See article *quod* in Dict.

41. *Nævii poetæ.* Nævius was amongst the earliest dramatic writers of Rome. Having given offence to a powerful Roman family, he was driven into exile, and died at Utica B.C. 202.

CHAP. VII.

1. *At memoria minuitur.* "But (it is objected) memory is lessened," *or* "impaired." See note 29, Ch. VI.

2. *Nisi exerceas* [152. III. (2).].

3. *Num.* See note 39, Ch. VI.

4. *Qui Aristides esset, &c.* "That he was wont to greet as Lysimachus the man who was Aristides." These names are used indefinitely of any Athenian citizens. Observe the use of the subjunctive *esset* in a "suboblique clause," *i.e.*, in a clause beginning, here, with a relative *qui*, and subordinate to "oblique oration," viz., *eum Lysimachum salutare solitum* [p. 143. II.; § 151]. Observe, also, that *salutare*, as a "'factitive" verb, requires two accusative cases; viz., one of the "object;" the other of the "complement" [§ 99. p. 134.; *D.*]. *Lysimachum* is the accusative of the "complement," the accusative of the object must be supplied, viz., *eum*. This ellipse of the demonstrative before a following relative, as here, is very common.

5. *Qui sunt.* "Who are (in existence)" *or* "who are alive."

6. *Sed eorum, &c.* "But their fathers also, and their grandfathers;" *i.e.* I am able to tell their family and descent, as well as to say who they themselves are.

7. *Nec sepulchra legens, &c.* "And I do not (by) reading (the inscriptions on) the tombs, fear, as men talk, that I shall lose my memory." Facciolati says that the object of Cato in reading these inscriptions was to assist him in composing his work De Originibus. According to Erasmus, the reading of such inscriptions was deemed by the ancients injurious to the memory. Before *aiunt* supply *homines.* The expression indicates the quotation of a proverb, and is equivalent to the English, "as the proverb is." On the force of *ne* after a verb of fearing see article *ne* in Dict.

8. *Oblitum.* Supply *esse* [§ 158; p. 133. *E.*].

9. *Meminerunt.* Supply *senes.* "Old men remember."

10. *Vadimonia constituta.* "Recognizances which have been pointed" (*i.e.* taken). *Vadimonium* was the "bail" or dertaking" which a defendant gave to be present in court,

and to take his trial, on the day fixed by the judge. If he did not make his appearance, he was said *deserere vadimonium*, and lost his cause. If he came forward, he was said *vadimonium sistere* or *obire*.

11. *Qui sibi, quibus ipsi, debeant.* "Who are indebted to them—to whom themselves (are indebted)." *Qui* is from *quis*. It introduces an oblique interrogation, and hence requires its verb in the subjunctive mood; here, *debeant* [§ 149]. *Sibi* depends on the "trajective" verb *debeant* [p. 135. IV. *B.*; § 106. (3)]. With *ipsi*, supply *debeant*.

12. *Jurisconsulti.* With this and the following nominatives supply *meminerunt*.

13. *Meminerunt.* Supply *illi*. This is said of all the preceding classes of persons.

14. *Modò permaneat studium et industria.* Observe the use of the singular verb *permaneat* with the composite subject *studium et industria* [p. 133. *E.* 2.]. Observe the use of the pure conjunctive *permaneat* in a "concessive" force [p. 141. IX. (3)].

15. *Ad summam senectutem.* "To extreme old age." See article *superus, no.* III. *B.* 3. *a.* in Dict. Sophocles was born at Colōnus, near Athens, B.C. 495, and died B.C. 406, in the ninetieth year of his age, shortly after the event spoken of in the text.

16. *Rem familiarem negligere, &c.* When any Athenian, either through dotage or other infirmity, became unfit to manage his estate, his son was allowed to impeach him before the φράτορες (men of his own ward), who had power to invest the son with the present possession of his paternal inheritance. The expression *nostro more* shows that the same custom prevailed also among the Romans.

17. *Num videretur.* The question is left open for the decision of the judges. See note 39, Ch. VI. The subjunctive mood and imperfect tense is used, because this is an oblique interrogation [§ 149].

18. *Num igitur . . . coegit obmutescere senectus?* The answer will here be in the negative. See note 39, Ch. VI.

19. *Homerum.* "Homer," the writer of the Iliad and Odyssey. Of his age and country little, if anything, is known for certain; indeed some persons have questioned his very existence. Herodotus, who was born B.C. 484, and flourished about B.C. 444, states that the great poet lived about 400 years before his age; and this account is as probable as any that we have. Seven countries claimed the honour of giving him birth. Their names are contained in the following line:—

Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ.

20. *Hesiodum.* "Hesiod," was born at Ascra in Bœotia, be-

tween B.C. 880 and B.C. 870. His principal poem is entitled "Works and Days." Herodotus makes him the contemporary of Homer.

21. *Simonidem.* "Simonides." There were two Greek poets of this name. The first was a native of Samos, and flourished about B.C. 664. His compositions were principally of a satyrical character. The other was a native of Ceos, and was born about B.C. 556. He was one of the most celebrated of the Greek lyric poets.

22. *Stesichŏrum.* "Stesichŏrus," a Greek poet, was born at Himĕra in Sicily B.C. 632, and died B.C. 552, at the age of eighty years.

23. *Isocratem.* See note 7, Ch. v.

24. *Gorgiam.* See note 9, Ch. v.

25. *Pythagoram.* Pythagoras was a native of Samos, and flourished between B.C. 540 and 510: *i.e.* about the time of *Tarquinius Superbus.* The date of his birth is uncertain.

26. *Democrĭtum.* Democrĭtus was born at Abdēra now *Polystilo,* in Thrace, about B.C. 460.

27. *Platonem.* Plato was born at Athens about B.C. 429.

28. *Xenocratem.* Xenocrates was a native of Chalcēdon. He was born B.C. 396, and died B.C. 314: *i.e.* at the age of 82.

29. *Zenōnem.* Zeno, the founder of the Stoic school of philosophy, was born at Citium in Cyprus. The dates of his birth and death are alike matters of uncertainty:—but the latter is said to have occurred when he was about 100 years old, probably about B.C. 260.

30. *Cleanthem.* Cleanthes was a native of Assos in the Troad country. He was born about B.C. 300; and died when 80 years old; *i.e.* B.C. 220.

31. *Diogĕnem.* Diogenes, surnamed "the Babylonian," because he was a native of Seleucia in Babylonia, received his education at Athens. In B.C. 155, he was one of the ambassadors sent by the Athenians to Rome. At the time of his death he was about 88 years old.

32. *An non in omnibus iis,* &c. "Or, in (the case of) all those, was not the pursuit of (their) studies equal (in duration) with (their) life?"

33. *Divina studia.* Meaning literary pursuits.

34. *In agro.* "In their land:" *i.e.* their farm or estate.

35. *Serendis, percipiendis, condendis.* These are all gerundives, and afford instances of "gerundive attraction" [§ 143.].

36. *Qui se annum, &c.* "As not to think that he can live during (*or* for) a year" [§ 102. (1)].

37. *Sed iidem, &c.* "Moreover the same;" or "they also:" *i.e.* the *rustici Romani* before mentioned. Observe the force of *sed.* See, also, article *idem* in Dict.

38. *Nihil omnino.* "In no respect at all." *Nihil* is here used adverbially.

39. *Quæ prosient.* "In order to benefit." *Prosient=prosint.* Observe the force of the relative in this place, and the consequent employment of the subjunctive mood [§ 150].

40. *Statius.* Cæcilius Statius, a comic poet and the immediate predecesssor of Terence, was a native of Mediolānum—now Milan. The time of his birth is uncertain:—his death is generally considered to have occurred about B.C. 168. He must be distinguished from P. Papinius Statius, who wrote the "Thebaid," &c., and was born A.D. 61, died A.D. 96.

41. *In Synĕphebis.* "In the (play called) *Synephebi.*" From the name, this production of Statius was probably a translation from the Greek.

42. *Nec vero, &c.* "And, indeed, let not a husbandman hesitate, &c." *Dubitet* is the conjunctive used in a "hortative" force [p. 141. IX. (6)].

43. *Quamvis senex.* "However old (he may be)." *Quamvis* qualifies *senex.*

44. *Cui serat.* "For whom he is sowing." *Cui* is the dat. of *quis.* *Serat* is the subjunctive in an oblique interrogation. [§ 149].

45. *Diis immortalibus.* Supply *sero* [§ 158].

CHAP. VIII.

1. *Cæcilius,* i.e. *Statius.* (See note 40, Ch. VII.) Supply also *dicit.*
2. *Viti.* Contracted form of *vitii.*
3. *Videt.* "A man sees." Supply *homo.*
4. *Multa fortasse.* *Multa* depends on *videt,* to be supplied.
5. *Quæ vult.* Supply *videre.*
6. *Non vult.* Supply *incurrere.*
7. *Vitiosiùs.* "Very faultily." See note 14, Ch. I.
8. *Sentire* is an infinitive mood used as a substantive of the accusative case [§§ 141; 156. (2)], and is in apposition with *hoc* [§ 90].
9. *Jucundum, &c.* i. e. the poet should have written *jucundum* rather than *odiosum.* Of course the sentiment in the first line is repudiated.
10. *Sic adolescentes.* Supply *bonâ indole præditi.*
11. *Me vobis.* Supply *esse jucundum.* Cato here specially addresses Scipio and Lælius, and instances their goodwill towards himself, as a proof of what he advances.
12. *Ut.* "In order that" [§ 152. I. (2)].
13. *Non modo non, &c.* "May be not only not feeble and in-

active." The clause is negative: hence the position of *non*, before the verb *sit*. See note 3, Ch. IX.

14. *Verùm etiam sit.* "But that it may also be." This clause is affirmative.

15. *Tale scilicet, &c.* Fully, *Tale, scilicet, cujusque sit studium, quale, &c.*

16. *In superiore vitâ.* "In former (*i. e.* the former part of) life."

17. *Quid, qui, &c.* Fully, *Quid dicam de eis, qui, &c.* The same ellipse occurs at Virg. Georg. i. 111.:

> *Quid, qui, ne gravidis procumbat culmus aristis,*
> *Luxuriem segetum tenerâ depascit in herbâ?*

i. e. *quid dicam de eo, qui, &c.*

18. *Addiscunt.* "Learn besides" or "in addition." Observe the force of *ad* in composition.

19. *Solonem versibus gloriantem.* i. e. saying, γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. Solon, the great Athenian lawgiver, was born B.C. 638; filled the office of Archon, B.C. 594; and died in Cyprus, B.C. 558, at the age of 80, according to the generally received opinion founded on the testimony of Diogenes Laertius. Ælian calls him merely "exceedingly old." But Lucian asserts that he, as well as Thales and Pittacus, attained the age of 100 years. Lord Bolingbroke (Letters on Hist. i. 146) remarks—"The most knowing man in the course of the longest life will always have much to learn; and the wisest and best much to improve."

20. *Dicit.* Historic present. *Feci=addidici.*

21. *Græcas literas.* Cato "had ventured to prophesy the ruin of the constitution, whenever Greek literature should become the fashionable study in Rome; and it must be owned, he did not take offence altogether without reason. He had conceived a very unfavourable opinion of its tendency, when the Athenians, B.C. 154, sent three of their principal philosophers on an embassy to the Republic. At the head of these was Carneades, a very celebrated leader of the Academic sect. While he was waiting for an answer from the Senate, he employed himself in displaying his talents in the art of disputation; and the Roman youth flocked round him in great numbers. In one of these public discourses he attempted to prove 'that justice and injustice depend altogether on the institutions of civil society, and have no sort of foundation in nature.' The next day, agreeably to the manners of that sect, and in order to set the arguments on each side of the question in full view, he supported with equal eloquence the reverse of his former proposition. Cato was present at both these dissertations, and being apprehensive that the moral principles of the Roman youth might be shaken, if they should become

converts to this indecisive mode of philosophising, he was anxious to prevent its reception; and he did not rest till he had prevailed with the Senate to dismiss these ambassadors with their final answer."—MELMOTH.

22. *Exemplis*, in apposition with *quibus*.

23. *Quod quum fecisse, &c.* "And when I heard that Socrates had done this (*i. e.* had further learnt in his old age), in (the case of) the lyre, I for my part wished (to have done) that too—for the ancients used to learn (to play) on the lyre; yet in literature I have assuredly laboured successfully." Observe the use of the subjunctive, *audirem*, after *quum* [§ 153. (1)]. *Fides* means any stringed instrument, whether the harp, lyre, &c.—*Vellem*, the verb of the subordinate proposition, is in the subj., because the verb of the principal proposition (*audirem*) is in the subjunctive.—*Et*, "too," is used, because Cato had learnt one thing in his old age: viz. Greek literature. Before *fidibus* there is an ellipse of *canere*. The reason for Cato's saying *vellem, &c.*, may be explained by Tusc. Quæst. iv. 2.: *In Originibus, dixit Cato, morem apud majores hunc epularum fuisse, ut deinceps, qui accubarent, canerent ad tibiam clarorum virorum laudes atque virtutes.*

CHAP. IX.

1. *Nec nunc, &c.* "Nor do I at the present time, indeed, regret (my want of) the strength of a young man." Cato now proceeds to dispose of the second objection against old age—viz. that it makes the body weak.

2. *Locus alter.* "The second point."

3. *Non plus quàm, &c.* "Not more than I used, when a young man, to regret my want of that (*i. e.* the strength) of a bull or of an elephant." After *desiderabam* supply *vires*.

4. *Quod est, &c.* "That, which is (to one, *i. e.* what belongs to one—what one has), it is proper to enjoy: and whatever one may do, to do according to one's powers." Before *agere* supply *decet*.

5. *Milonis Crotoniatæ.* "Of Milo of Crotona." Supply *vox*. Milo was a celebrated athlete whose bodily strength seems to have been of a most extraordinary kind. He is said to have carried a live ox on his shoulders along the stadium at the Olympic games and afterwards, his appetite being in proportion to his strength, to have eaten the whole of it in one day. He was invested by his fellow-citizens with the command of their forces, and overcame and destroyed the Sybarites about B.C. 511—510. See also *Lælius*, note 20, Ch. XXIII.

6. *Non vero, &c.* Fully, *Non vero tam isti lacerti sunt mor-*

tui, quàm tu ipse, nugator, mortuus es. Thus Cato addresses Milo, as if alive and present.

7. *Ex te.* "From (*i. e.* in consequence of) thyself:"—meaning from any thing in him, which belonged to mind, &c.

8. *Lateribus.* "Sides;" *i. e.* soundness of body; because if a person was not sound in wind, he would, on any great exertion, feel pain in his sides.

9. *Nihil.* Supply *dicebat.* So with each of the two following instances of *nihil.*

10. *S. Ælius* was consul B.C. 198.

11. *Multis annis antè.* "Many years previously." *Antè* is here an adverb. *Annis* is the ablative of time "when" [§ 120].

12. *T. Coruncanius.* See note 7, Ch. VI.

13. *P. Crassus* was consul B.C. 170.

14. *Jura præscribebantur.* "The rules of law used to be set forth." Observe the force of the imperfect.

15. *Prudentia = jurisprudentia.*

16. *Metuo, ne.* "I fear that." Observe the force of *ne* after *metuo.*

17. *Munus.* "Office." For *laterum,* see note 8 above.

18. *Canorum illud.* "That melodius intonation." *Canorum* is here used substantively [§ 156. (1)]; unless the ellipse of *genus dicendi* be preferred.

19. *Nescio quo.* By long usage *nescio,* in combination with *quis* (of all cases), came to be regarded as one word, and as equivalent to *aliquis* (in its right case). See, article *nescio* in Dict.

20. *Senectute stipatâ, &c.* "Than old age encompassed by the pursuits of youth," *i. e.*, than an old man surrounded by youths whom he is training by his instructions, &c.

21. *Anne relinquemus* [p. 145. XIV. *B. a.*]. See, also, article *an* in Dict.

22. *Eas, ut.* "Such as." The pronoun *is* in the force of "such," *i.e.* "such a kind," is always followed by *ut* with subjunctive, as here, or by *qui.* See article *is* in Dict.

23. *Cn. et P. Scipiones.* Observe the construction—viz. a plural *cognomen* common to two persons, preceded by the *nomen* of each in the singular.—These two Scipios were brothers; the former was consul B.C. 222; the latter B.C. 218. Cicero (Parad. i. 2) says of these brothers: *Carthaginiensium adventum corporibus suis intercludendum putaverunt.*

24. *Avi tui duo, &c.* These words are specially addressed to Scipio: L. Æmilius was his natural grandfather; P. Africanus his grandfather through adoption.

25. *Non beati.* "Unhappy." Observe that *non* qualifies *beati.*

26. *Putandi.* "Must be deemed." Supply *sunt* [§ 158].

Observe also the force of the gerundive used in attributive construction [§ 144. 2.].

27. *Defectio.* "Failure." *Adolescentiæ* is the genitive of the "possessor" dependent on *vitiis* [§ 127.].

28. *Apud Xenophontem.* "In Xenophon." Cyrop. viii. 7. 6.

29. *Admodum senex.* Elsewhere in Cicero he is stated to have died in his seventieth year. Diodorus Siculus, however, states, that he was made prisoner, and crucified or impaled, by the queen of the Scythians, *i.e.* Tomŷris. Herodotus gives a yet different account, viz. that Cyrus fell in battle, and that the Scythian queen, in fulfilment of a previous threat, thrust his head into a skin filled with blood, to satiate, as she said, his thirst for blood. This story recals to mind the account of Orōdes pouring melted gold down the throat of Crœsus, after he was slain, bidding him satiate himself with the metal of which he was so greedy.

30. *Negat.* See article *nego, no.* II., A. 1. in Dict.

31. *L. Metellum, &c.* L. Cæcilius Metellus was consul B.C. 251, and again B.C. 247. He was appointed Pontifex Maximus B.C. 243; and died B.C. 221. In B.C. 241 he lost his sight in rescuing the palladium from the Temple of Vesta when on fire. As Cato was born B.C. 234, he would have been thirteen years old when Metellus died. Hence the term he uses—*puer.*

32. *Bonis viribus.* Ablative of the quality [§ 115]. *Tempore,* ablative of the time "when" [§ 120].

33. *Id,* i.e. *de me ipso dicere.*

CHAP. X.

1. *Videtisne.* See article *ne* in Dict.; also, p. 145. XIV. B. *a.*

2. *Homerum.* See note 19, Ch. VII.

3. *Prædicet.* From *prædico,* 1st conj.

4. *Ætatem,* dependent on *vivebat* [§ 97.].

5. *Verendum* is a neuter gerundive used, in connection with *est* to be supplied, as an impersonal passive verb. *Ei* is the dative dependent on *verendum* [§§ 144. 1; 144. 1. *a.*]

6. *Ne.* "That;" a force always attaching to it after a word denoting "fear." See article *ne* in Dict.

7. *Nimis* qualifies *videretur.*

8. *Dux ille.* Observe the use of *ille,* to point out a well-known person. By *dux* is meant Agamemnon.

9. *Ut habeat.* "To have."

10. *Ajacis.* Observe the use of the genitive after an adjective of "likeness." This is the case with *similis* and its compounds, as well as with *par* and *dispar* when a resemblance in character or disposition is spoken of.

11. *At ut Nestoris.* Fully, *At optat ut habeat decem similes Nestoris.*

12. *Acciderit.* Fut. perf. ind. of *accido.*

13. *Non dubitat quin.* "He doubts not but that;" *i.e.* "he is assured that." Observe that the subj. mood (here *sit*) is used in Cicero after *non dubito, non est dubium, &c.*; but in Livy and Curtius these expressions are often followed by an acc. with inf., and in Nepos always.

14. *Ago.* On the force of *ago* with words denoting time, see article *ago* in Dict.

15. *Quod Cyrus.* Supply *gloriatus est.*

16. *Iis viribus.* Abl. of the quality [§ 115].

17. *Apud Thermopўlas.* "At Thermopylæ," against Antiochus the Great. See Livy, xxxvi. 16. Thermopylæ is famous in Grecian story, also, for the check given to the hosts of Xerxes by Leonidas and his 300 brave Spartan warriors, who fell fighting for the liberties of their fatherland, B.C. 380.

18. *Non curia desiderat, &c.* "The senate-house misses not my strength; the rostrum does not; friends do not; clients do not; guest-friends do not." Observe the strong force imparted to Cato's language by the frequent repetition of *non.* This is called *repetitio* or *epanaphŏra.* By *curia, &c.,* Cato means he gave his best advice in the great council of the nation; by *rostra* (the place in the forum whence public men addressed the people, and which was so called from being ornamented with the beaks of the ships of the Antiates taken in the Latin war), that he was found at his post as a patriot urging the people to adopt wholesome measures: by *amici, clientes, hospites,* that he rendered to each of these their respective dues, defending them in the law courts, &c. *Amici* needs no explanation; *Clientes* were those who wanted a protector, and attached themselves to some great man who was styled their *patrōnus.* *Hospites* (like the Greek ξένοι) were foreigners connected with some Roman by the tie of *hospitium.* These the Roman friend was bound to receive when travelling, and to protect and succour in every way as occasion required.

19. *Sum assensus.* Ind. perf. of *assentior.*

20. *Milo.* See note 5, ch. IX.—*Utare.* Observe the use of the conjunctive in a "hortative" force [p. 141. IX. (6).].

21. *Ne requiras.* "Let not one seek." The conjunctive is here also used in an optative force. See preceding note.

22. *Ferocitas.* See article *ferocitas, no.* 1, in Dict.

23. *Masinissa.* King of Numidia, a faithful and important ally of the Romans in their wars with the Carthaginians. For the meaning of *hospes* see note 18 above.

24. *Capite operto.* Ablative of the quality [§ 131.].

25. *Siccitatem.* "Dryness." This points out that state of body which is exempt from gross and unhealthy humours.

26. *Roboris,* genitive of "thing measured" dependent on *aliquid* [§ 131.].

CHAP. XI.

1. *Non sunt.* Another objection which is commonly alleged against old age.

2. *Et legibus et institutis.* "Both by (our) laws, and by (our) customs." *Legibus* refers to the legal enactments; *institutis* to the usages of the Romans.

3. *Muneribus iis.* "From those offices."

4. *Non possunt.* "Are unable," "cannot."

5. *Non modo=non modo non.*

6. *Ne quantum possumus quidem.* In the expression *ne quidem, quidem* is generally separated from *ne* by only one intervening word; but when two words (as here), or more, together form a compound idea, *quidem* follows after them.

7. *Proprium senectutis.* "A peculiarity of old age." *Proprium* is here used as a substantive [§ 156. (1).].

8. *Resistendum, &c.* "We must, Scipio and Lælius, resist old age, and its faults (or defects) must be made amends for by diligence." Old age naturally inclines men to inactivity and ease—these, its *vitia,* must be withstood, and the natural propensity to them must be counterbalanced by a resolute adoption of a course of active exertion. *Resistendum* is a neuter gerundive used, in connection with *est,* as an impersonal passive verb [§ 144. 1.]. *Senectuti* is the dative after *resistendum* as obtained from a trajective verb *resisto,* denoting the contrary to "gratification" [§ 106. (3).].

9. *Compensanda, habenda.* These are gerundives used in attributive construction, and denote "necessity" [§ 144. 2.].

10. *Ut reficiantur vires, non opprimantur.* "That the strength may be restored, not overpowered." When the first member of a compound proposition is positive and the second negative, the copulative conjunction is usually omitted, as here.

11. *Hæc.* i. e. *mens atque animus.* The neuter is used because these are things without life.

12. *Nam quos ait, &c.* If the text be right, *ait* is here employed in an unusual force; *i. e.* "to call:" and we must render, "For those whom Cæcilius calls 'The foolish old men of comedy,' these he points out, viz., the fond, the forgetful, the depraved." If instead of *quos* we should read *quum, ait* would be used in its natural force of "to say," and the sense and construction would alike be benefited. In such a case we

should render: "For when Cæcilius says, *Comicos stultos senes*, he points out these," &c. By the terms here used, Cæcilius means those old men whose failings and foibles were introduced into comedy for the purpose of exciting laughter. See also *Lælius*, Ch. XXVI. *Hos* is very emphatic.

13. *Quæ vitia.* "And these faults:" *i. e.* the being *creduli, &c.*

14. *Adolescentium*, genitive dependent on *est* [§ 127. *b.*].

15. *Inertis.* When three or more substantives, adjectives, or verbs, are used consecutively of the same person or thing, it is usual, in good prose, to insert the conjunction before the second and third, &c.; or to omit it altogether.

16. *Non proborum=improborum.*

17. *Tantam domum.* "So great a house:" *i.e.* so large a domestic establishment.

18. *Clientelas.* See article *clientela, no.* 1. a. (b). in Dict.

19. *Intentum.* "Bent" upon his purpose: literally "strung" —a metaphor, as Cicero shows, taken from a bow. So Horace: *neque semper arcum tendit Apollo.*

20. *Imperium.* Meaning that absolute power which a man had over all the members of his family. Cicero, pro Cæcina, 18, calls it *imperium domesticum.*

21. *Patrius.* This adjective, which is in concord with *mos*, extends its force to *disciplina* also.

22. *Nemini emancipata est.* "Has been surrendered to no one." See article *emancipo, no.* II. B. in Dict.

23. *Originum.* *Origines* was the title of a work composed by Cato. See Corn. Nep. Cato, iii. 4.

24. *In manibus.* See article *manus* in Dict.

25. *Græcis literis.* See note 21, ch. VIII.

26. *Exercendæ memoriæ gratiâ.* Cicero here estimates the instructions of Pythagoras at a very low rate, while he attributes to them, and that unjustly, the power of a mere mental exercise. It was for the purpose of elevating human nature that Pythagoras bade his disciples scrutinize each night their words and actions and what they had heard during the preceding day. —Observe the "gerundive attraction" [§ 143.].

27. *Quoque die.* "Each day." Abl. of time "when" [§ 120.].

28. *Curricula.* A metaphor from the public games.

29. *Quæ.* "And these things." Acc. dependent on *exsequi.*

30. *Lectulus meus.* The ancients used to recline on couches when writing, meditating, &c.

31. *Sed ut possim, &c.* "But my past life causes that I can;" *i.e.* do those things above enumerated.

32. *Semper enim, &c.* "For it is not perceived by one who is

always living in these pursuits and occupations when old age creeps on." *Semper* qualifies *viventi*, and *viventi* is the dative of the agent after the verb *intelligitur*.

CHAP. XII.

1. *Dicunt.* "Men say" [p. 133. *E.* 1.]. A general expression. Cato now proceeds to answer the third objection urged against old age.

2. *Accipite.* See article *accipio, no.* II. B. in Dict.

3. *Archytæ Tarentini.* "Of Archytas of Tarentum." Archytas was a Pythagorean philosopher, of whom very little is known.

4. *Q. Maximo.* See note 2, ch. IV.

5. *Quum essem.* Observe the use of the subjunctive imperf. after *quum* [§ 153. (1)].

6. *Dicebat.* "He used to say." Observe the force of the imperfect tense.

7. *Cujus voluptatis, &c.* "For which pleasure the passions being eager." *Voluptatis* is an objective genitive dependent on *avidæ* [§ 132.], which latter word is in concord with *libidines*, yet must be taken separately from it. *Hinc*, i.e. *e corporis voluptate.*

8. *Nasci.* Supply *dicebat*; so also with the following infinitives.

9. *Ad quod suscipiendum.* "For the undertaking of which." *Suscipiendum* is a gerundive [§ 143.].

10. *Libidine dominante.* "When passion sways." Abl. abs. [125.].

11. *Incitatum.* "Spurred on." A metaphor from horsemanship.

12. *Ita.* i.e. *in corporis voluptate.*

13. *Ratione, cogitatione*, both depend on *consequi.*

14. *Quum major esset atque longior.* "When it was too great, and (when it was) too long."

15. *C. Pontio.* When the Roman army had been entangled in a defile called the "Caudine Forks," (in the neighbourhood of Beneventum), and was reduced to the necessity of surrendering to the Samnite general Pontius (B.C. 320.), Pontius consulted his father, the person here spoken of, as to what course he should pursue. The old man advised him to dismiss the whole of his prisoners without ransom, by which the Romans would be bound to the Samnites by the strongest ties of gratitude. When this advice was not followed, he next urged him to kill every man, so that the power of Rome might be weakened. This course was also rejected. The general followed his own

plan and sent the Romans under the yoke, whereby the bitterest feelings of hostility were excited, and a resolution engendered of fully and speedily wiping out this disgrace upon the Roman arms. This was done in the following year (B.C. 319), when the Samnites were themselves forced to pass under the yoke.

16. *Locutum.* Supply *esse* [§ 158; also p. 133. *E.* 1.].

17. *L. Camillo, &c.* This was B.C. 348.

18. *Quorsùm hæc.* Supply *narro* or *dico.*

19. *Habendam.* Supply *esse.*

20. *Quæ effecerit.* "Since it has brought about" [§ 150].

21. *Invitus feci ut ejicerem=invitus ejeci.* The Latin language frequently paraphrases an action by *facio ut* and a subjunctive mood, instead of employing the verb of such subjunctive alone, in the indicative.

22. *Flaminini.* See note 7, ch. I.

23. *Exoratus est.* "Was prevailed on by the entreaties of."

24. *Damnati rei capitalis.* *Rei capitalis* is dependent on *damnati*, a verb denoting "condemnation" [§ 133.].

25. *Quæ conjungeret.* "Since it united." Observe the force of the relative in this place, and the consequent use of the subjunctive [§ 150.]. Observe also that *potuit* is the historical perfect; hence the use of the imperfect *conjungeret* in dependent clause [§§ 155.; 48. *Note* 1.].

CHAP. XIII.

1. *Pueros.* "(When) boys."

2. *Solitum.* Supply *esse.*

3. *C. Fabricium.* This embassy was sent to Pyrrhus to negotiate an exchange of prisoners B.C. 280.

4. *Quòd . . . audisset.* The subjunctive mood is here used in the dependent clause, because reference is made to the expression of the sentiments of Fabricius; the circumstance is not related by Cicero as his own remark; had it been so, the indicative would have been used.

5. *Qui profiteretur.* "Who professed himself." See preceding note.

6. *Eumque dicere, &c.* "And that he said that all which we did must be referred to pleasure." The subjunctive mood is employed here because this is a suboblique clause; and the imperfect is used because the governing verb is in a past tense [§ 143. II.; §§ 155.; 48. note 1.].

7. *Quod audientes.* "And that (on) hearing this." *Quod=et hoc.* See article *qui* in Dict.

8. *P. Decio.* Three of this family devoted themselves to the

Dii Manes in battle for their country's sake: Decius Mus, B. C. 338; his son, who is the one here spoken of, B. C. 296; and his grandson B. C. 280. The first in the war against the Latins, the second in that against the Samnites and Gauls; the third in that against Pyrrhus and the Tarentines.

9. *Quum ex suâ vitâ, tum.* "As well from their own (mode of) life, so especially." *Tum* marks its clause as the one to be especially noted. Or the passage may be rendered: "Not only from their own life, but more particularly." See article *tum* in Dict.

10. *Optimus quisque sequeretur=optimi omnes sequerentur.* See article *quisque* in Dict.

11. *Quorsum.* Supply *narro* or *dico.*

12. *At caret, &c.* A fresh objection against old age.

13. *Plato escam malorum voluptatem appellat.* Observe the employment of the accusative of the object, *voluptatem*, and of the accusative of the oblique complement, *escam*, after the factitive verb *appellat* [§ 99.].

14. *Capiantur.* The subjunctive mood is employed because the clause is virtually suboblique [p. 143. II.].

15. *C. Duillium.* His victory over the Carthaginian fleet occurred B.C. 260.

16. *Primus devicerat.* "Was the first that had utterly conquered." *Primus*, adj., points out the person of whom it is used as the first to do, say, &c., a thing; *i. e.* before any one else: *primùm*, adv., that a person did a thing in the first place, *i. e.* before he did any other thing.

18. *Crebro funali et tibicine.* "With many a torch, and (many a) piper." This was granted to him by the senate for his victory over the Carthaginian fleet. According to Casaubon this was an honour customarily accorded to citizens who had deserved well of the state. Suetonius speaks of J. Cæsar proceeding at night to the Capitol, while numerous elephants carried lights before him.

19. *Quæ sibi, &c.* Compare the account in preceding note. *uæ*, "Which things." See note 2, Ch. III.

20. *Ego.* Supply *commemoro.* The omission of the verb in short and familiar expressions, like the present, is very common.

21. *Primùm.* See note 16 above.

22. *Sodales.* "Friends" who frequently eat together—"messmates." A society or club of such persons was called *sodalitas.*

23. *Magnæ Matris. i. e.* Cybele. By order of the Sibylline books the image of this goddess was brought from Pessinus in Phrygia to Italy, and as it would hence appear, B.C. 205.

24. *Neque enim . . . . . . metiebar.* "For I used not to

measure;" *i. e.* estimate. See article *neque*, *no.* I. in Dict. In *metiebar* observe the force of the imperfect tense.

25. *Quia haberet.* "Because it had." Observe the use of the subjunctive in an adverbial clause, introduced here by *quia* [§ 152. II. (1); p. 143, XI. *A.* (3).].

26. *Tum .... tum.* "Both .... and." Clauses thus connected are of equal value. See also note 9 above.

27. *Convivium.* As this is said to be identical with *compotationem* (=συμπόσιον), and *concœnationem* (= συσσιτία), it is clear that not the *cœna* (δεῖπνον) is meant, *i. e.* the regular dinner meal about three o'clock; but that which followed it, viz. a "wine party" or carousal, at which other guests than those who had been at the dinner were often invited to be present. By the term *tempestivis*, "seasonable," in due time, hence "early," those *convivia* are pointed out which began soon, and were continued to a far advanced hour. When prolonged to the dawn of the following day they were called *antelucana*. Observe, also, the construction; *convivium* is the acc. of the oblique complement, while the previously occurring *accubitionem* is the accusative of the object after the factitive verb *nominârunt* [§ 99.].

CHAP. XIV.

1. *Ætate.* See article *ætas*, *no.* III. c. in Dict.
2. *Sustulit.* Supply *aviditatem.*
3. *Ista.* i. e. *potio et cibus* [§ 168; p. 133. *E.* 3.].
4. *Ne videar.* "(Which I mention) that I may not appear." Observe the use of the subjunctive after the "final" conjunction *ne* [§ 152. I. (2).]. A proposition denoting a design is sometimes used to point out, not the design of the action in the principal proposition, but the design with which the statement itself is made.
5. *Magisteria.* "The offices of *magister*;" or as we should call it, "the appointment of a chairman." The ancient Romans used to appoint one of the company to preside at their revels. This was done by a throw of the dice. The name given to him was *Arbiter bibendi*, or *Magister* or *Rex convivii*, also *modiperator* or *modinperator*. The Greek term was συμποσίαρχος. This person seems to have directed everything at his pleasure; such as in what proportions the wine and water were to be mixed, for pure wine was seldom, if ever, used; how much each man was to drink; what fines should be inflicted for any breach of his regulations, &c.
6. *A summo.* "From him at the top." The couches at an entertainment were usually three, each of which accommodated

three persons. These were arranged on three sides of a table, the fourth side being left to enable the attendants more readily to bring the dishes, &c. The couches were respectively termed *summus, medius, imus*. In the *summus* and *imus* the chief place was next the head or rail; in the *medius* at the end, and this was called *locus consularis*, as being assigned to the chief person present. The master of the house occupied the chief place (*locus summus*), on the lowest couch (*imus lectus*), and so was near to his principal guest. The occupants of the couches were respectively designated *summus, medius, imus in summo: summus, medius, imus in medio: summus, medius, imus in imo*. See Rich's Comp. to Dict. and Lex. From this passage therefore it would appear that the *arbiter bibendi*, or *summus*, was to bring forward topics for conversation, &c.

7. *Sicut est*. "As is the case."

8. *Rorantia*. "Trickling." *i. e.* from which wine can be drunk only in small quantities.

9. *Quæ = et hæc*. See article *qui* in Dict.

10. *Compleo*. "I fill up the entertainment with neighbours." Alluding to the number capable of being accommodated on the couches. *Vicinorum* depends on *compleo*, a verb denoting "abounding" [§ 119. I.].

11. *Ad multam noctem*. On the force of *multus*, in designations of time, see article *multus*, *no*. I., B. in Dict.

12. *At non est*. "But there is not, (say you)." Observe the force of *at*, in bringing forward a supposed objection. See article *at*, *no*. 2, b. in Dict.

13. *Quasi titillatio*. "A tickling as it were." *Quasi* qualifies *titillatio*.

14. *Molestum*. This adjective is here an attributive complement [§§ 87. *E*.; 93. (1).].

15. *Benè Sophocles*. Supply *dixit*.

16. *Utereturne*. Observe the use of the oblique interrogation [§ 149.].

17. *Dii meliora*. Supply *dent*.

18. *Istinc = a rebus venereis*.

19. *Carere* in each instance is an infinitive used as a substantive of the nominative case, and forms the subject of *est* [§ 140.].

20. *Desiderare*. An infinitive used as a substantive of the accusative case, forming the subject of *esse* [§§ 140; 94. (1)].

21. *Bona ætas*. i. e. *juventus*.

22. *Ut diximus*. See end of Ch. XIII.

23. *Turpione Ambivio*. Turpio Ambivius was a celebrated actor in the time of Terence.

24. *Primâ caveâ*. "In the front *cavea*." *Cavea* was the name given to a number of concentric seats in a theatre or amphitheatre. According to the size of the building there were

either two or three of these *caveæ*, which were separated from one another by a low wall sufficiently high to prevent communication between their respective occupants. They were designated *prima*, *media*, and *summa* or *ultima cavea*. See Rich's Comp. to Dict. and Lex.

25. *Tamen.* Refers to a person in the upper or *ultima cavea*, not being able, perhaps, to see or hear so well as one in the lower or *prima cavea*, which was next to the stage: whence of the latter it is said—*magis delectatur.*

26. *Propter.* Adv. "Close at hand."

27. *Procul.* This supports the interpretation given of *ultima cavea* in note 25.

28. *Animum.* Subject of *esse* [§ 94. (1)].

29. *Emeritis stipendiis.* See article *emereo, no.* II., B. in Dict.—By the present expression, Cicero represents Cato as saying, that passion, ambition, &c. &c., had now no further claims upon him—he had satisfied their demands, and was now exempted from serving under them any more.

30. *Tamquam* qualifies *pabulum.*

31. *C. Gallum.* Livy relates that this C. Sulpicius Gallus, when tribune of the soldiers in the army of Æmilius Paullus, in the Macedonian war, B.C. 168, foretold an eclipse of the moon, and explained to the soldiers the principles on which it took place. This was of great service, as an eclipse was looked upon as something preternatural, and as portending the anger of heaven. On the above occasion Livy mentions that immense terror prevailed in the Macedonian camp.

32. *Cœpisset.* Supply *describere aliquid.*

33. *Multò nobis ante prædicere.* "To foretell to us, long beforehand." *Prædicere* is an infinitive used as a substantive of the nominative case, and forms the subject of *delectabat* [§ 140.].

34. *Nævius.* A Roman poet, born in Campania, between B.C. 274 and B.C. 264, and died about B.C. 204. He wrote a poem on the *Punic war.*

35. *Plautus.* A celebrated Roman comic poet, born B.C. 254, and died B.C. 184, in his seventieth year. *Truculentus* and *Pseudolus* were the names of two of his comedies.

36. *Livium.* i. e. Livius Andronicus, an early Roman poet, a native of *Tarentum.* According to this account he must have been born B.C. 240.

37. *Fabulam docuisset.* See article *doceo* in Dict.

38. *Centone.* According to Cicero (*Tusc. Quæst.* i. 1.) *Cento* had the prænomen and nomen of *C. Claudius*, and was a son of *Appius Claudius Cæcus.* Other accounts represent *M. Corn. Cethegus* as consul with *Tuditanus.*

39. *P. Licinius Crassus.* Was appointed to the office of Pontifex Maximus, B.C. 212, while quite a young man.

40. *P. Scipionis.* i. e. *Publius Scipio Nasica Corculum,* who was consul B.C. 162 and again B.C. 155. He was appointed Pontifex Maximus, B.C. 150.

41. *Quæ sunt, &c.* *Quæ* is here the nom. plur. of *quis.*

42. *Ut antè dixi.* See Ch. VIII.

CHAP. XV.

1. *Quæ nec, &c. . . . et.* See article *neque, no.* II. B. in Dict.

2. *Imperium.* So Virgil, Georg. ii. 369: *Imperat arvis.*

3. *Vis ac natura delectat.* Observe the employment of a singular verb with a composite subject, because the two words of which the subject consists form but one notion [p. 133, *F.* 2.].

4. *Occæcatum.* See article *occæco, no.* II. B. in Dict.

5. *Ex quo.* "From which (word)," *i. e. occæcatum.*

6. *Vapore et compressu suo.* "By its own exhalation and pressure:" *i. e.* the earth's.

7. *Vaginis.* See article *vagina, no.* II. in Dict.

8. *Vallo aristarum.* *Aristarum* is the genitive of the "possessor" [§ 127.]. Cicero here compares the *arista* to the *vallum* of a camp.

9. *Quid ego commemorem?* "Why should I mention?" Observe the use of the conjunctive in a "dubitative" force [p. 141. IX. (5).].

10. *Tantulo.* "So small."

11. *Malleoli.* "Mallet-shoots." These were young shoots cut off with a small piece of the last year's wood on each side of it, so that the extremity had the appearance of a "mallet." Hence the name.—*Plantæ.* "Settings."—*Sarmenta.* "Shoots." —*Viviradices.* "Young plants:" *i. e.* as the name implies, those which had a living root.—*Propagines.* "Layers."

12. *Nonne ea efficiunt.* "Do not those things bring it about." Cicero has here a kind of anacoluthon. *Malleoli, &c.* ought in strictness to be the nominative to *efficiunt.* But, placed as they are, they form as it were a *nominativus absolutus,* while *ea* is their sum and representative and takes their place; being itself in the neuter gender, because its antecedents are regarded as mere "things" [§ 160.].

13. *Nimia.* "In too great a degree;" "too much. Observe the use of the adjective in an adverbial force.

14. *Gustatu.* Supine in *u* used as an ablative of "Respect," dependent on the adjective *peracerba* [§ 141. 6.].

15. *Nec. . . . et.* See article *neque, no.* II. B. in Dict.

16. *Quum . . . tum.* See article *tum, no.* 2. b. in Dict.

17. *Scriberet.* *i.e.* in his work entitled Ἔργα καὶ Ἡμέραι.
18. *E filio.* "On account of his son," *i.e.* Ulysses.
19. *Facit.* "Makes:" *i.e.* "represents."

CHAP. XVI.

1. *Possum persequi.* Observe the use of the present indicative here, to point out what *may* yet happen, though probably (or certainly) it will not.

2. *Longiora.* "Too long." See note 14, ch. I.

3. *Provectus sum.* Passive in reflexive force. See article *proveho* in Dict.

4. *Loquacior.* "Too talkative."

5. *Ne videar.* "(And this I say), that I may not appear." See note 4, ch. XIV.

6. *M'. Curius.* *i.e.* M'. Curius Dentatus (so called from having been born with teeth in his mouth, Pliny, H. N. vii. 15.), who was consul B.C. 290; in which year, in conjunction with his colleague P. Corn. Rufinus, he defeated the Samnites, and brought the Samnite wars to a close. In the same year he also defeated the Sabines. In B.C. 275, when consul the second time, he so completely defeated Pyrrhus, the Epirot king, that that monarch was compelled to quit Italy. And in his third consulship, B.C. 274, he conquered the Lucanians and other states that were in arms against the Republic.

7. *Abest.* i.e. *villa.* Cato derives his wonder and admiration of this great man from looking at the house he once occupied, not at himself; for he was long antecedent to the time at which the present discourse was held, as may be seen from reference to note 6 above.

8. *Non enim aurum, &c.* "For he said that it was not to have (*i.e.* the possession of) gold, that seemed to him very glorious." *Habere* is an infinitive used as a substantive of the accusative case, and forms the subject of *videri* [§ 140.].

9. *L. Quinctio Cincinnato.* Cincinnatus is usually said to have been called from the plough to become dictator in order to save the Roman consul and army from the Æqui, B.C. 458. In B.C. 439 he was a second time appointed dictator in order to crush the ambitious designs of Sp. Mælius, a rich knight, who, by selling corn at a low rate and giving it away in the famine of the above year, was endeavouring to gain supreme power.

10. *Cujus dictatoris.* "Of whom when dictator." *Dictatoris* is in apposition with *cujus* [§ 90.].

11. *Magister equitum.* "Master of the horse." As the dictator was forbidden to ride on horseback, it seems such an

officer as is here mentioned was necessary for taking the command of the cavalry.

12. *C. Servilius Ahāla.* He had summoned Mælius to appear before the dictator, and on his refusal killed him on the spot. For this he was subsequently brought to trial, and only escaped condemnation by going into voluntary exile.

13. *Occupatum interemit.* Literally "slew . . . having been laid hold of" *or* "seized;" *i.e.* "laid hold of and slew," *or* "slew . . . after he had seized him." So Sallust, Bell. Jug. xxvi. *Excruciatum necat.*

14. *Ex quo.* "From which circumstance."

15. *Num igitur.* The reply expected is, "No, they were not" [p. 145. XIV. *B. a.*].

16. *Haud scio an.* See article I. *an, no.* 2. c. in Dict.

17. *Quam dixi.* See ch. xv.

18. *Ad cultum Deorum:* viz. by supplying fruits, corn, &c., for offerings, and feeding cattle for victims.

19. *In gratiam, &c.* "Suppose we now be reconciled to pleasure;" literally, "return into favour with." It has been objected to old age, that it is devoid of pleasure. Cato refutes this objection, and having done so, makes the present remark. Observe the use of the conjunctive in an "optative" force [p. 141. IX. (4).].

19. *Porco, &c.* Observe the use of the singular names of the several animals here enumerated by Cicero, in a collective force.

20. *Alteram succidiam.* "A second flitch;" because it supplied them with what was as necessary to them as the flitch of bacon itself.

21. *Supervacanei operis.* Genitive of quality [§ 128.].

22. *Brevi præcidam.* Supply *rem.*

23. *Sibi habeant.* "Let them have for themselves;" *i.e.* "keep to themselves." Observe the use of the conjunctive in a "concessive" force [p. 141. IX. (3).].

24. *Clavam.* "A foil" or staff used in training recruits. This they employed instead of a sword, and attacked with it the *palus* (pale or stake), which was set up for their practising how to take a proper aim at an enemy.

33. *Pila.* "Ball." This is a general term used to specify the four different species of balls with which the Romans used to play. These were termed, 1. *Follis,* which appears to have been inflated, and of about the size of a bladder. The players had the right arm covered with a guard from the elbow to the wrist; and with this they struck the ball when thrown by one of those engaged in the game. 2. *Harpastum.* This was smaller than the preceding. The game in which it was used was played by two parties, each of which endeavoured to seize the ball and throw it out of bounds; so that, with the excep-

tion of the hands being used instead of the feet, this resembled our football. 3. *Paganica.* This was of a yet smaller size, and was made of leather stuffed with feathers. How it was used is not known, as it is only mentioned in two passages of Martial. 4. *Trigon.* This was the least of all, and, unlike the others, was hard. The game in which it was used was played by three persons standing so as to form a triangle. Each of them was furnished with a ball in each hand, both of which balls it was necessary for him to throw to the others, receiving back two in return. See Rich's Comp. to Dict. and Lex.

25. *Natationes.* "Swimmings;" *i.e.* in the Tiber principally, after their athletic exercises, amongst which was the *cursus,* "race" or "running."

26. *Talos.* "The pastern-bones." These bones, and sometimes imitations of them in metal, were often used instead of dice. The figures 1 and 6 were on opposite sides, 3 and 4 on two others; while 2 and 5 were not marked, and were supposed to be on the uneven sides of the bone, on which it would not lie. In playing with them, four were put into a box (*frigillus*), shaken together, and then thrown. The best cast was when all four fell so as to exhibit different numbers on the uppermost side; this was termed *Venus:* the worst when all four presented the same number; this was called *Canis.*

27. *Tesseras.* "Dice." These were small cubes of wood, bone or ivory. Three only of these were used in playing the game, which appears in other respects to have been conducted in the same way and with the same laws as that with the *Tali.*

28. *Id ipsum.* "That thing itself;" *viz.* the leaving the foregoing two games out of so many. Supply *faciant.* *Id* refers to the general idea embodied in the previous sentence.

CHAP. XVII.

1. *Perutiles.* An attributive complement [§ 87. *E.*].

2. *Ut facitis.* "As you are doing;" *i.e.* as you are reading. *Facio* is often used as a substitute for some preceding verb in order to prevent its repetition. Here *facitis* is the representative of *legitis.*

3. *In eo libro.* *i.e.* the *Œconomicus,* as presently mentioned.

4. *Cyrum minorem.* "Cyrus the younger," so called to distinguish him from Cyrus the elder, the founder of the Persian monarchy and the destroyer of the Babylonian empire. *Cyrum* is the subject of *fuisse* [§ 92. (1).].

5. *Regem Persarum.* "King of the Persians." Cyrus was not king of the Persians, but a satrap under his brother Arta-

xerxes Mnēmōn, against whom he raised the standard of rebellion, as described by Xenophon in the Anabasis.

6. *Lysander* was a man of low origin, but by his natural abilities became one of the most distinguished diplomatists and generals of Sparta.—*Summæ virtutis*. Gen. of quality.

7. *Sardis*, for *Sardes*. Accusative of place "whither" [§ 101. (1).]. Sardis (now *Sart*) was the capital of Lydia, from which city Cyrus set out on his expedition against his brother. It was subsequently celebrated as being one of the Seven Churches of Asia.

8. *Communem, humanum.* "Affable, courteous."

9. *Proceritates.* When a quality common to several things or persons is mentioned, the plural of abstract nouns is sometimes used. So Cic. in Verrem, iii. 4: *Odistis novorum hominum industrias.* This plural is also sometimes used to denote different species of the same quality.

10. *In quincuncem.* "After the manner of a *quincunx*." See article *quincunx*, *no.* II. in Dict.

11. *Ferunt.* "Men say." Supply *homines* [§ 158.; p. 133. *E.* 1.].

12. *Quominus teneamus* [§ 152. I. (2): p. 143. *A.* (2).].

13. *M. Valerium Corvum.* This man was a tribune of the soldiers in the army of Camillus. Having engaged in single combat with a Gaul, he gained an easy victory in consequence of a crow flying in the face of his antagonist, and hindering him from seeing. Hence Valerius got his agnomen of *Corvus* or *Corvinus*.

14. *Perduxisse.* Supply *vitam* or *ætatem*.

15. *Consulatum.* He was consul for the first time B.C. 348, for the sixth, B.C. 299. If we count from the end of his first consulate to the commencement of his sixth, the time will be forty-seven years.

16. *Ad senectutis initium.* The age of a *puer* extended to 17, of a *juvenis* to 46; after which age a man was accounted *senex*.

17. *Plus auctoritatis.* "More influence" or "weight." Observe the use of the genitive of the "thing measured" after a neuter adjective [§ 131.].

18. *Apex.* See article *apex*, *no.* III. in Dict.

19. *In L. Cæcilio Metello.* L. C. Metellus, the founder of the celebrated family which took its name from him, was consul B.C. 251, and again B.C. 247.

20. *Atilio Calatino.* Calatinus was consul B.C. 258, and again B.C. 254, and dictator B.C. 249.

21. *Illud.* The pronoun is here used to point out something distinguished and well known.

22. *Carmen.* See article *carmen*, *no.* I. B. 2. in Dict.

23. *Quem*=*qualem*.

24. *P. Crassum.* This Crassus was elected pontifex when

quite a young man, B.C. 212, and was consul B.C. 205, with Scipio Africanus Major.

25. *Nuper.* "Formerly," "long since." It must be borne in mind that Cato is represented as speaking B.C. 150. Crassus was pontifex maximus from B.C. 212 to B.C. 183, thirty-three years before.

26. *M. Lepidum.* Lepidus was consul B.C. 187 and 175, and pontifex maximus B.C. 180. He died B.C. 152, or two years before the time at which the present dialogue is supposed to have taken place.

30. *Quid loquar.* "Why should I speak." Observe the use of the conjunctive in a "dubitative" force [p. 141. IX. (5).].

31. *Paullo.* See note 5, ch. VI.; and note 25, Ch. IX.

32. *Africano.* *i.e.* Scipio Africanus Major.

33. *Maximo.* See note 2, Ch. IV.

34. *Pluris.* "Of more worth" or "value." Elliptic genitive of value or price [§ 128. *a.*].

CHAP. XVIII.

1. *Mementote.* The imperative future of memini.

2. *Quæ constituta sit.* "Which is erected on the foundation of youth." The subjunctive is here used, as it occurs in a clause subordinate to oblique oration [§ 151.].

4. *Defenderet.* For the use of the subjunctive *defenderet*, see note 2, above.

5. *Cani.* See article *canus* in Dict.

6. *Repentè* belongs to *arripere.*—*Honestè.* "Honourably;" like one would who is *honestus.*—*Superior.* "Former."

7. *Salutari.* "To be saluted." The several infinitives from *salutari* to *consuli* are used as substantives of the nominative case in apposition with *hæc.*—*Salutari* is usually interpreted to mean the court paid by clients and dependents to their *patronus* by going at an early hour to his house, and by flatterers and parasites doing the same for the *sportula* or portions of food, or its equivalent in money. As, however, Cato is speaking of old age in general, not *rich* old age, *salutari* had better be interpreted of "visiting." See article *salutor* in Dict.

8. *Decedi.* Supply *tibi de viâ.* Literally, "That it should be departed (for you out of the way):" *i.e.* "to have way made for you;" "to have the place *or* road yielded." See article *decedo*, *no.* I. A. 2. d. in Dict. *Decedi* is an impers. pass. infinitive.

9. *Assurgi.* Supply *tibi.* Literally, "that it should be risen up (to you)," *i.e.* that persons should rise at your approach. This was done by private persons at the approach of

a magistrate; also by senators at that of a consul; and further, by a *juvenis* at that of a *senex*.

10. *Deduci.* Literally, "to be led down." This term was originally employed of those who accompanied some great man from his house in the higher parts of the city to the forum, which was in a low situation. The person himself was said "to descend,"—*descendere*; his attendants "to lead him down," —*deducere.* Hence it came to be used of the respect shown to a man by accompanying him home or on his way. It was considered more honourable and gratifying than *salutari.* Youths used to pay this attention to senators, as appears from Val. Max. ii. 1. 9. In the present passage it appears to mean "to be attended to the forum," or "out of doors."

11. *Reduci.* "To be conducted back," or "home."

12. *Consuli.* "To be consulted:" *i.e.* to have one's advice asked.

13. *Modò.* See preceding chapter.

14. *Ludis.* "Games." Probably the *Panathenaïcæ.*

15. *Natu.* Supine in *u* from *nascor,* used as ablative of "respect" dependent on *grandis* [§ 141. 6.].

16. *Consederant.* This circumstance is related by the speaker as a fact; hence the use of the indicative.

17. *Consurrexisse.* "Rose in a body." Observe the force of *cum* in composition.—*Sessum.* Supine in *um,* dependent on *recepisse.*

18. *In nostro collegio.* *i.e.* the College of Augurs.

19. *In primis.* Supply *præclarum est.*

20. *Qui cum imperio sunt.* "Who are (invested) with authority:" *i.e.* consuls, &c. in their year of office.

21. *Quæ sunt, &c.* "And are then these pleasures of the body to be compared, &c." See article *qui* in Dict.

22. *Quibus = et his,* i.e. *auctoritatis præmiis.*

23. *Fabulam ætatis.* "The drama of life."

24. *At sunt, &c.* A fresh objection urged.

25. *Ea vitia.* *i.e.* the being morose, &c.

26. *Et moribus bonis et artibus.* "Both by good dispositions and (by good) qualities."

27. *Adelphis.* One of the plays of Terence.

28. *Viatici.* This was a term given to the allowance made to provincial magistrates for their travelling expenses. See article *viaticus* in Dict.

CHAP. XIX.

1. *Qui non viderit.* "Because he saw not;" or "not to have seen." The subjunctive is here used because the relative

clause introduces the reason of that which has preceded [§ 150.].

2. *Negligenda est . . . exstinguit, &c.* The meaning of *si* with the indicative is here very clearly pointed out,—if one thing, which is assumed, is, then another is [§ 152. III. (2).].

3. *Tertium nihil.* "Nothing (as) third;" *i.e.* no third state or condition.

4. *Quid timeam.* See note 9, Ch. xv.—*Non miser. Non* qualifies *miser.*

5. *Quamvis* qualifies *adolescens.*

6. *Cui sit exploratum.* Observe the use of the subjunctive in this place [§ 151.].

7. *Quod ni = et nisi hoc.*

8. *Viveretur.* Impers. pass. Supply *illis.* "Men would live." [§ 157; also, p. 148. *E. c.* (*a*).]

9. *Est.* The three subjects of this verb are all in the singular number. As one notion is conveyed, the verb is in the singular number [p. 133. *F.* 2.].

10. *Quod illud, &c.* Literally, "what charge against old age is that, since." *i.e.* How is that—viz. that death is at hand—a charge against old age, since, &c.

11. *Ego* is very emphatic.

12. *Fratribus tuis.* Paullus Æmilius had four sons. Of these the eldest was adopted by the son of Scipio Africanus Major, and is the Scipio here addressed by Cato. The second was adopted by Fabius Maximus. His two remaining sons died just at the time of his triumph over the Macedonians.

13. *Habere.* An infinitive used as a substantive of the nominative case [§ 140.].

14. *Ille.* i. e. *adolescens.*—*Hic,* i. e. *senex.*

15. *Quamquàm.* This is a correction of what has just been said—*hic diù vixit.*

16. *Exspectemus.* Conjunctive in an optative force [p. 144. IX. (4)].

17. *Tartessiorum regis;* i. e. Arganthonius, who is presently mentioned. *Tartessus* was another name for *Gades,* now *Cadiz.*

18. *Octoginta annos.* Accusative of duration of time [§ 102. (1)].

19. *Id.* i. e. *extremum.*

20. *Tantùm remanet.* "That alone remains." Supply *id.*

21. *Consecutus sis.* "One has obtained" or "gotten."

22. *Temporis.* Observe the attraction of this word into the relative clause, and its dependence as a genitive of the "thing measured" on *quod* [§ 131].—*Vivendum* is the accusative of the gerund, or the gerund in *dum,* after the preposition *ad* [§ 141. 1.].

23. *Ut.* "In order that."

24. *Peragenda est.* "Must be gone through." [§ 144. 2.] An actor would not have to wait till the close of the play to be applauded. So, with the parts sustained in life.

25. *Nec sapienti, &c.* "Nor must (*i. e.* nor is it necessary that) a wise man come to *Plaudite.*" *Plaudite* was the term with which the plays used to close. By the term, as used here, we must therefore understand the close of life in old age.

26. *Processeris.* "One shall have gone on;" *i.e.* lived longer.

27. *Non magìs.* From the context this must mean not only not at all—but even that there must be joy, that the spring-time of life is past, and the fruits of its summer and autumn are to be reaped.

28. *Antè partorum.* "Previously brought forth."

29. *Emori* is here an infinitive used as a substantive of the nominative case [§ 140].

30. *Senes autem.* Supply *mori sic mihi videntur.*

31. *Consumptus ignis.* "An exhausted fire."

32. *Quasi.* "Just as."

CHAP. XX.

1. *Ætatum.* "Ages;" *i.e.* periods of life.

2. *Quâ* from *quis.*

3. *Obsisteret.* Observe the use of the subjunctive in an oblique interrogation [§ 149].

4. *Senectute.* Supply *fretus, tam audaciter tibi obsisto.*

5. *Recens,* is an epithet of *conglutinatio.*

6. *Ægrè.* "With difficulty."

7. *Reliquum.* "Remainder" or "remnant."

8. *De præsidio, &c.* A metaphor from a soldier standing as a sentinel at his post. The idea in the present passage is, that the body is the appointed post of the soul, and that post it must not quit without God's command.

9. *Haud scio an.* See article 1. *an, no.* 2. c. in Dict.

10. *Faxit=fecerit.*

11. *Consequatur.* Observe the use of the subjunctive in a clause subordinate to oblique oration [§ 151.].

12. *Hoc; i. e.* "This;" *i. e.* the alternative, as just before stated.

13. *Tranquillo animo.* Ablative of the quality [§ 115.].

14. *Consistere.* See article *consisto, no.* II. B. 3. in Dict.

15. *Quum.* "Since."

16. *L. Brutum.* L. Junius Brutus engaged Aruns, the son-in law of Tarquin, in a battle fought for the restoration of

the exiled royal family. Both the combatants fell mortally wounded.

17. *Duos Decios.* See note 8, Ch. XIII.

18. *M. Atilium.* *i. e.* Regulus; who when sent to Rome by the Carthaginians to treat for an exchange of prisoners and a cessation of arms, dissuaded the senate from peace. For this he was cruelly put to death on his return to Carthage.

19. *Duos Scipiones.* See note 23, Ch. IX.

20. *Avum tuum.* *i. e.* Scipio's. See note 12, Ch. XIX.

21. *Qui morte, &c.* "Who by (his) death atoned for his colleague's rashness in the disgrace at Cannæ." The battle of Cannæ, so fatal and disgraceful to the Romans, was fought B.C. 216, in the consulate of C. Terentius Varro and L. Æmilius Paullus. The engagement took place in opposition to the advice and wishes of Paullus, who, when the Romans were defeated, refused to flee with his colleague, and fell gloriously fighting.

22. *M. Marcellum.* M. Marcellus was the conqueror of Syracuse. When consul for the fifth time B.C. 208, he imprudently proceeded to reconnoitre the Carthaginian camp, in the neighbourhood of Venusia, and falling into an ambush was slain. Hannibal generously restored his dead body.

23. *Legiones nostras.* Not only the great men of Rome, but even its common legionary soldiers, had no fear of the pangs of death, and hence these also, as well as Brutus and the other worthies here enumerated, were able to be firm in mind.

24. *In eum sæpe, &c.* "Frequently for that (*i. e.* such a) place . . . from whence."—*Unde arbitrarentur.* Observe the use of the subjunctive in a clause subordinate to oblique oration [§ 151.].

25. *Adolescentes;* i. e. the legionary soldiers.

26. *Studiorum.* "Pursuits." Dependent on *satietas.* *Vitæ* depends on *satietatem.*

27. *Num desiderant* [p. 145. XIV. *B. a.*].

28. *Ea,* i.e. *studia.*

29. *A senectute.* "By old age;" "on the part of old age."

30. *Extrema.* "Latest."

31. *Occidunt.* Present of *occido,* intrans. 3.

CHAP. XXI.

1. *Propiùs absum.* Literally, "I am distant from it the nearer;" *i. e.* "I am less distant from it," or "the closer to it."

2. *Vitam.* Accusative of kindred meaning after intransitive verb *vivere* [§ 97.].

3. *Compagibus corporis.* "Bodily structures."

4. *Ut essent qui tuerentur.* "In order that there might be some to look upon." [§ 150.]

5. *Pythagoram.* See note 25, Ch. VII.

6. *Incolas pæne nostros.* This is said inasmuch as they lived in *Magna Græcia.* See Lælius, Ch. IV. note 6.

7. *Sapientissimus.* Socrates was unjustly accused of corrupting the Athenian youth, and was condemned to death B.C. 399, in the seventieth year of his age.

8. *Quid multa.* Supply *commemorem* or *dicam.* Observe the use of the conjunctive in a "dubitative" force [p. 141. IX. (5).].

9. *Sic mihi persuasi, sic sentio.* *Mihi* is the dative dependent on the "trajective" verb *persuasi,* which contains in it the notion of "demonstration" [§ 106 (2); p. 135. IV. *B.*]. *Persuasi* and *sentio* will have to be supplied repeatedly to the close of this chapter.

10. *Dispar sui.* *Par, dispar, similis, dissimilis* are commonly followed by the genitive of pronouns.

11. *Quodsi, &c.* Fully, *Quodsi non possit dividi, mihi persuasi et sentio non posse interire.*

12. *Hæc Plato noster.* Supply *dixit.*

CHAP. XXII.

1. *Nolite arbitrare.* "Do not think." Observe the present force of the imperative of *nolo* followed by an infinitive mood. See article *nolo* in Dict.

2. *Nullum fore.*) "Shall no longer exist." *Nullum=non.* See article *nullus* in Dict.

3. *Eundem, nullum.* With both of these *animum* is to be supplied.

4. *Nihil.* See article *nihilum, no.* III. B. 1. in Dict.

5. *Quo diutiùs, &c.* "That we should the longer retain the memory of them." After *efficio, quo* is rendered simply by "that." *Sui* is gen. plur. and is used because "persons" are pointed out.

6. *Mihi persuaderi.* Observe the construction.

7. *Potuit.* The following clauses form the subject of this verb.

8. *Tum esse sapientem.* Supply *persuaderi mihi potuit.*

9. *Rerum.* Genitive of "thing distributed" dependent on *quæque* [§ 130.].

10. *Si . . . sunt.* *Si* is used with the indicative mood, when a thing is assumed as really existing [§ 152. III. (2).].

11. *Ex quo.* "And hence."

12. *Interiturus est.* "Is on the point of perishing."

CHAP. XXIII.

1. *Videamus.* Observe the use of the conjunctive in a "concessive" force. "Suppose we see;" *i.e.* "look at" [p. 141. IX. (3).].

2. *Africani patrem et patruum.* *i.e.* Cn. and P. Scipio. See note 23, Ch. IX.

3. *Conatos esse.* "Would have essayed."

4. *Nisi cernerent.* "Except they perceived" [§ 152. III. (2).].

5. *An censes.* "(Is this so, as I state?) or, do you think."

6. *Nonne.* An affirmative reply is expected [p. 145. XIV. *B. a.*].

7. *Optimi cujusque.* See article *quisque no.* I. B. 1. in Dict.

8. *Quid, quòd.* "What shall I say about this, that." In this expression, so common in Latin writers, there is an ellipse of *dicam de eo.*

9. *Sapientissimus quisque æquissimo animo moritur.* Observe the reciprocal comparison expressed by these two superlatives.

10. *Tamquam Peliam.* "As though a Pelias." According to the commonly received account, it was *Æson* who was restored to youth by Medea's enchanted caldron, not *Pelias:* whereas Pelias was induced to urge his daughters to attempt to restore him also to youth by the same means that Medea had employed in the former instance. But herein they were unsuccessful, and Pelias perished.

11. *Ad carceres.* At one end of the Circus Maximus were several openings (*ostia*), from which the horses and chariots started (*emittebantur*), called *carceres* and *repagula*, and sometimes *carcer.*

12. *A calce.* The line called *creta,* and also *calx,* seems to have been a cross furrow filled with "chalk" or "lime," drawn for the purpose of marking the end of the course, or, as we should now say, "the winning-post."

13. *Revocari.* "To be called back." By the foregoing metaphor Cato represents that he would not return from old age to infancy. *Carceres* representing the beginning of life—*calx* the end of it.

14. *Quod.* "A thing that." *Quod* relates to the preceding clause.

15. *De quibus ante dixi; i. e.* in the previous parts of this treatise.

16. *Ad Catonem meum.* This son of Cato was called *Licinianus* from his mother *Licinia.* He died when *Prætor designatus* or "Prætor elect."

17. *Nemo = nullus.*

18. *Crematum est.* The Romans originally buried their dead. Burning them, however, soon became customary, and, at last, altogether prevailed.

19. *Quod contra.* "In opposition to which;" *i.e.* whereas on the other hand. Observe the position of *contra* after the case it governs.

20. *Decuit ab illo meum.* Supply *corpus cremari.*

21. *Vereor ne.* "I fear that." See article *ne, no.* II. B. in Dict.

LÆLIUS.

CHAPTER I.

THE treatise *De Amicitiâ* was written subsequently to that styled *De Senectute*, yet in the same year—viz. B.C. 44. The period to which it transfers us is that immediately subsequent to the death of Scipio, who was found dead in his bed, having been probably murdered, B.C. 129.

1. *Q. Mucius*, was surnamed *Scævŏla*, by which latter name he is distinguished in the following dialogue. He appears to have been one of the most virtuous and talented Romans of his day. His advice and conversation were eagerly sought by his fellow citizens on all occasions of importance. When Cicero assumed the *toga virilis* at the age of seventeen, he was introduced by his father to Scævola, and from that time attached himself to him, according to a custom then prevalent, in order to be trained for public life by the useful lessons, and no less useful pattern, of his venerable instructor. Thus presently we read, *Ego autem a patre, &c.*

2. *Augur.* Names of dignities, &c. are put after the person's name, and form an additional description of him.

3. *Lælio.* See Cat. Maj. note 32, Ch. I.

4. *Eram deductus.* "They are said *deduci ad aliquem* who are delivered up to be instructed by him, or at least recommended to his care, so that they may be with him, and learn from him." Ernesti Clav. Cic.

5. *Ad pontificem Scævolam.* "To the pontifex Scævola." *Pontificem* is here put first, as it is to be brought prominently forward. This Scævola was cousin of the former, and like him a man of high reputation.

6. *Unum præstantissimum.* "By far the most excellent."

Unus is added to superlative adjectives and also to *excellere*, for the purpose not merely of increasing their force, but also of giving them an exclusive signification. Instead of *unus* we sometimes find *unus omnium*.

7. *De hoc aliàs.* Supply *dicam.*

8. *In hemicyclio.* The *hemicyclium* was a semicircular (whĕnce its name) alcove, erected by the ancients in their own grounds, and also for public use in their cities, &c. Here *domi* defines the locality of the one spoken of. See Rich's Comp. to Dict. and Lex.

9. *Memini.* This verb has *multa* for its object in the clause introduced by *quum* [§ 96]; and in that by *tum* the whole that follows from *domi* to *ore* [§ 156. (3).].

10. *Sedentem* is in concord with *illum*, which is the subject of *incidere* [§§ 141; 94. (2).].

11. *Utebare multum.* "You used to be very intimate with." Observe the force of the imperfect. As to the circumstance spoken of, see *Cornelius Nepos, Atticus*, ii. 1.

12. *Capitali.* See article *capitalis, no.* 1. b. in Dict.

13. *M. F.* An abbreviation of *Marci Filio* [p. 132. V. (1). (2).].

14. *Quasi* qualifies *ipsos.*

15. *Tamquam* qualifies *præsentibus*; *coram* belongs to *haberi.*

16. *Mecum ageres.* "You pleaded with me;" *i.e.* entreated me. *Ageres* is the imperfect subjunctive after *quum* [§ 154. (1).].

17. *Ut scriberem.* "To write."

18. *Feci non invitus.* "I have done so very willingly." *Feci* = *scripsi.* Observe that *non* throws its force on *invitus*, and that *invitus* is used adverbially.

19. *Induxi senem disputantem.* *Induco* "to introduce;" *i.e.* "to represent," is followed by an acc. of object, and with a participle in concord with that accusative.

20. *Persona.* "Character."

21. *Aptior quæ loqueretur.* "More fitted to speak." See Cat. Maj., Ch. I. note 19.

22. *Quàm ejus.* Supply *persona.*

23. *Diutissimè*, viz. nearly forty years: for a man became a *senex* at forty-six, and Cato died when eighty-four years old.

24. *Memorabilem.* An attributive complement, in concord with *amicitiam* and dependent on *fuisse.*

25. *Idonea quæ dissereret.* "Adapted for discussing." See note 21 above.

26. *Disputata.* Supply *esse.* This infinitive has for its subject *quæ*, which relates to *ea ipsa.*

27. *Nescio quo pacto* = *aliquo pacto.* See article *nescio, no.* I. C. in Dict.

28. *Ad senem, &c.* Observe in the present passage the studied alliteration.

29. *Prudentior.* "More wise."

30. *Tu velim.* "I would that you should for a little while divert your mind from me, would suppose that Lælius himself was speaking." From the use of the present conjunctive in conditional power [p. 141. IX. (2).] to denote what one does, may do, or will do, this tense is sometimes used in independent propositions to soften an assertion—giving it a modified form, while in reality its nature as a fact is still held.

31. *C. Fannius, &c.* The words commencing with C. Fannius, to the end of Ch. I., are supposed to have been added by some transcriber. It may have been so. Yet what is thus written forms a good introduction to the conversation which begins with Ch. II.

CHAP. II.

1. *Sunt ista.* "Those things are (so);" or, as we should say, *yes, so it is.* This is a common way of opening a subject, and supposes something, which is not given, to have preceded.

2. *Hoc.* i. e. *appellari et existimari sapientem. Sunt* is here a predicate [§ 87. *D. a.*].

3. *L. Atilium.* L. (sometimes called P.) Atilius was one of the earliest jurisconsults who, after Coruncanius (see Cat. Maj. VI.), gave public instruction in the law. He flourished about B.C. 200.

4. *Prudens.* "Well skilled."

5. *Usum.* "Experience."

6. *Te autem.* Supply *scimus appellari.—Nec sicut . . . sapientem.* "And (that) not just as the people, but as the learned are wont to call a man wise." This clause is parenthetical. The reference to the *vulgus* is, that they would do this on very insufficient grounds, perhaps, while the *eruditi* would act only on due consideration.

7. *Qualem.* Like the demonstrative *is* before the relative, so *talis* is also frequently omitted before *qualis.* With *sapientem,* therefore, we must here supply *talem.* Observe also the construction. Instead of *qualis . . . nemo fuit,* we have *qualem neminem*; i.e. *qualis* is attracted into the same case as that in which its correlative is—here accusative—and the substantive which would otherwise be in the nominative before the substantive verb, also further takes the same case as *qualis* has assumed.

8. *Septem.* These were Thales, Bias, Pittăcus, Cleobūlus, Solon, Chilo, Periander.

9. *Athenis unum.* *i.e.* Socrates. See Cato Major, note 7, Ch. XXI. *Athenis* is the ablative of the place "where." [§ 121. *B*.].

10. *Feras.* Subjunctive in oblique interrogation [§ 149.].

11. *His proximis Nonis.* "On these last Nones." From this passage, and from De Divin. i. 41., we may infer that the College of Augurs used to meet on the Nones on matters pertaining to their office. *Nonis* is the ablative of the time "when" [§ 120.].

12. *D. Bruti.* He was consul B.C. 138.

13. *Commentandi causâ.* "For the purpose of debating" or "discussing." *Commentandi* is the gerund in *di*, or the genitive of the gerund, dependent on *causā* [§ 141.].

14. *Ego id respondeo, quod animadverti, &c.* "I tell (them) in reply that which I have observed, viz., that you, &c." The words from *te* to *fuisse* are a clause used as object [§ 156. (3)]. in apposition with *quod*. *Ego* is to be strongly emphasized.

15. *Quem acceperis.* Observe the use of the subjunctive in a sub-oblique clause, *i.e.* a clause, subordinate to oblique oration [p. 143. II.].

16. *Nec potuisse non commoveri.* "And that you could not be otherwise than deeply moved."

17. *Id* refers to *non commoveri*. *Humanitatis* depends on *fuisse* [§ 127. b.].

18. *Rectè, &c.* Supply *respondes*.

19. *Hoc.* Refers to what follows.

20. *Intermissio.* See article *intermissio, no.* 1. in Dict.

21. *Tantum.* "So much;" meaning, so much consideration or importance.

22. *Paulum.* See Cato Major, Ch. XIX. note 12.

23. *Gallum.* See Cato Major, Ch. XIV. note 31. From this passage it seems that he, like Paullus, had lost a son or sons in early youth.

24. *Sed hi.* Supply *tulere mortem*.

25. *In pueris.* "In the (case of) boys."

26. *Viro.* See Cato Major, Ch. XXIII. note 16.

27. *Cave Catoni anteponas.* See article *caveo, no.* I. A. 3. in Dict.

CHAP. III.

1. *Si negem me moveri*=*si dicam me non moveri.* "If I should say that I am not affected." The inference hence is, from the use of the present subjunctive in this conditional statement, "but I do not intend to say so;" for with the idea that "I can" is given the intimation "I shall not." See article *nego, no.* II. A. 1. in Dict.

2. *Viderint.* Conjunctive used in potential force [p. 141. IX. (1)]. By *sapientes* are meant the Stoic philosophers.

3. *Sed certè mentiar.* "But (were I so to say) I should assuredly tell a falsehood."

4. *Medicinâ.* Ablative dependent on *egeo*, a verb which denotes "wanting" [§ 119. 1.]. So presently, *errore* is the ablative dependent on *careo.*

5. *Ipse*, which is the subject of *consolor*, shows that especial force attaches to the subject.

6. *Amantis.* Genitive dependent on *est* [§ 127. b.].

7. *Cum illo . . . actum esse præclare.* Literally, "that with him it was done right well;" *i.e.* that all things went right well with him.

8. *Ante tempus.* Forty-two was the legal age for becoming consul. Scipio, however, was created consul at the age of thirty-six, B.C. 147.

9. *Iterum sibi, &c.* "On the second occasion, at a time proper for himself, almost too late for the commonwealth." By *suo*, it is commonly said that an interval of ten years is intended, that being the lapse of time which the law required to take place between any one's first and second consulate. It may, however, also mean the proper, accustomed, or ordinary age; for fifty years must have been the age of Scipio in his second consulate — the average age of its attainment for the first time; for, while forty-two was the *minimum* assigned for it, they were few, comparatively speaking, who became possessed of this dignity so soon. By *pænè serò* there is most probably an allusion to the long-continued siege of Numantia by an overwhelming force, and nevertheless the failure of all military operations against it, till Scipio was appointed to the command of the investing army.

10. *Duubus urbibus eversis.* *i.e.* Carthage and Numantia. From the first Scipio obtained the *cognomen* of *Africanus*, from the second that of *Numantinus.*

11. *Quid dicam.* Observe the use of the conjunctive in a "dubitative" force [p. 141. IX. (5).].

12. *Facillimis.* See article *facilis, no.* II. A. in Dict.

13. *De pietate in matrem.* "Respecting his affection towards his mother;" *i.e.* his own, not his adopted mother, to whom, when in his power, he made the most liberal gifts.

14. *Liberalitate in sorores.* On the death of his mother, Scipio gave up the whole of her fortune to his sisters.

15. *Bonitate in suos.* Alluding, probably, to his generous conduct towards the sisters of his father by adoption, and his brother Fabius.

16. *Viriditatem.* The expression "a green old age" is now also in use amongst ourselves.

17. *Diebus, quos celeberrimos, &c.* Properly *celeberrimos* and *lætissimos* ought to be in the same clause and case as *diebus*; but as the relative has a special reference to them, they are attracted into the same clause with it.

18. *Quum dimisso senatu, &c.* "When, after the senate had been dismissed," &c. He had been proposing in the senate a measure that would have had the effect of invalidating the law of Tib. Gracchus. For this he had been inveighed against by Carbo and his party; on which occasion the people were so exasperated with him, that, on his expressing his approval of the death of Gracchus, they cried out, "Down with the tyrant!" On the evening of that eventful day he is supposed to have been murdered.

19. *Potiùs quàm ad inferos, &c.* The popular belief was, that at death the soul descended to the shades below, and had its station assigned it there according to the deeds of its body in life. There was a place of eternal torment for the grossly bad; a place of purgation for those who had some good mixed with their bad qualities; and there was a place of bliss for the virtuous. But to none of these, it was thought, ought Scipio to have gone; he ought to have been conveyed to the upper regions, the abodes of the celestial deities themselves.

CHAP. IV.

1. *Neque* = *non.* See article *neque, no.* I. in Dict.

2. *Nuper.* "Recently," meaning Dicæarchus and Democritus.

3. *Omnia morte deleri. i.e.* all those things which belong to a man while alive.

4. *Plus. i. e.* Than those *qui hæc nuper disserere cœperunt.*

5. *Eorum, i.e.* the Italian philosophers, of whom Pythagoras was the parent.

6. *Magnam Græciam.* This term was applied and confined to the districts belonging to the Greek cities in Italy: these lay principally on the shores of the Gulf of Tarentum. It, however, also included those on the west coast, viz. Cumæ, Naples, &c.

7. *Qui non tum hoc, &c.* "This sentence of Cato must be understood definitely about the immortality of the soul. He glances, it seems, at the inconstancy of the philosophers, and particularly at the custom of the Academics, who were wont to indulge in contrary discussion about the immortality of the soul, as well as about other things."—LENZ.

8. *Philus, i. e.* L. Furius Philus, who was consul B.C. 136.

9. *Manilius, i. e.* M'. Manilius, who was consul B.C. 149.

10. *Triduum*. Accusative of duration of time. [§ 102. (1).].

11. *Extremum*. "The close." A neuter adjective used substantively [§ 156. (1).].

12. *Quæ*. "And these things." See article *qui* in Dict.

13. *Mœrere*. An infinitive used as a substantive of the nominative case [§ 140.].

14. *Ne*. "That." See article *ne, no.* II. B. in Dict.

15. *Invidi*. Gen. dependent on *sit* [§ 127. *b.*].

16. *Ut . . . sic*. "As on the one hand . . . so on the other."

17. *Gaudemus . . . lætabitur*. *Gaudeo* refers to a particular matter; *lætor* to the general tone of feeling.

18. *Cum illo actum est optimè*. See Ch. III. note 7.

19. *Quem*. Subject of *exire*.

20. *Introiëram*. Supply *in vitam*.

21. *Eo*. Ablative of measure after *magis* [§ 118.].

22. *Mihi cordi est*. See phrase *cordi esse alicui* under article *còr, no.* III. A. in Dict.

23. *Vix tria aut quatuor paria, &c.* "Scarcely three or four pairs of friends." History speaks especially of Theseus and Pirithous, Achilles and Patroclus, Orestes and Pylades, Damon and Pythias, Pelopidas and Epaminondas.

24. *Istud*. Supply *fore* from the preceding sentence.

25. *Feceris*. Future-perfect indicative.

26. *Spero item Scævolæ*. Fully: *Spero item quòd Scævolæ pergratum feceris.*

27. *Soles*. Supply *disputare*.

28. *Disputâris*. Future-perfect.

29. *Gratum admodum feceris*. i.e. *si de amicitiâ disputâris.*

CHAP. V.

1. *Non gravarer*. "Should not be reluctant."

2. *Ipse*. See note 5, Ch. III.

3. *Confiderem*. A negative inference is deducible here.

4. *Eaque Græcorum* for *eorumque Græcorum*.—By *doctorum* it seems those are meant who are well skilled in dialectics, and have great powers of reasoning, but who care little whether they espouse the side of truth or error.

5. *Ut iis ponatur, &c.* "That there be put (*i. e.* assigned) to them that about which to dispute, however suddenly."

6. *Censeo petatis*. "I give it as my opinion that you should seek." Supply *ut* [§ 154.].

7. *Nisi in bonis, &c.* "That, except in the good, friendship cannot exist." On this force of *nisi*, see article *nisi, no.* 1, in Dict.

8. *Ad vivum reseco.* Literally, "cut back to the quick;" *i.e.* pare down the matter so close, viz. in affirming the consequences involved in the preceding statement.—*Nisi.* "Except." See preceding note.

9. *C. Fabricium, &c.* See Cato Major, note 7, Ch. VI.

10. *Ad istorum normam.* "According to the rule of those persons." Zumpt states that the origin of *iste* being used as a term of disapproval or contempt is to be assigned to its frequent use in the speeches of advocates in courts of justice with reference to the opposite party.

11. *Nisi.* See note 7, above.

12. *Pingui Minervâ.* Literally, "With a fat (*i.e.* a heavy *or* stupid) Minerva." A proverbial saying, as is shown by *ut aiunt,* meaning no subtle or intricate disputation, but one according to the plain common way of thinking and of handling a subject.

13. *Ut aiunt.* Supply *homines* [p. 133. *E.* 1.]. "As men say," or "as the saying is." This form of words points out a popular saying or proverb.

14. *Nec sit = et (ut) non sit.*

15. *Magnâ constantiâ.* Ablative of the quality [§ 115.].

19. *Hos.* Supply *esse.*—*Appellandos.* Supply *esse.* Observe the use of the gerundive in attributive construction to denote "necessity" [§ 144. 2.].

20. *Putemus.* "Let us think." Observe the use of the conjunctive in a "hortative" force [p. 141. IX. (6).].

21. *Major autem.* i.e. *ut major autem esset inter omnes societas.*

22. *Potiores* is an attributive complement [§ 87. *E.*].

23. *Propinqui.* Supply *sunt potiores.*

24. *Propinquitati.* Dative dependent on trajective compound verb *præstat* [§ 106. *a.*].

25. *Ita contracta res est, &c.* "The matter has been so compressed and brought into so narrow a space, that the entire affection is united between two or between few;" *i.e.* the whole of the affections are bound up between—limited to—two or only a small number of friends.

CHAP. VI.

1. *Haud scio an . . . nihil.* See article 1. *an, no.* 2. c. in Dict.

2. *Beluarum hoc, &c.* "This last matter, indeed, belongs to the beasts"—*i.e.* to prefer pleasure [§ 127. *b.*].

3. *Illa autem superiora.* "But those former matters," viz. the preference for riches, &c.

4. *Caduca et incerta.* These are attributive complements.

5. *Temeritate.* "The haps" or "chances."

6 *Illi.* Supply *faciunt* as the representative of *in virtute summum bonum ponunt.*

7. *Interpretemur, metiamur, numeremus, omittamus.* Observe the use of these several conjunctives in a "hortative" force [p. 141. IX. (6).].

8. *Docti, i. e.* the Stoics. Supply *faciunt.*

9. *Paullos.* See Cato Major, Ch. VI. note 5.

10. *Catones.* See Cato Major, Ch. I. note 30.

11. *Gallos.* See Cato Major, Ch. XIV. note 31.

12. *Scipiones.* See Cato Major, Ch. IX. note 23.

13. *Philos.* See above, Ch. IV. note 8.

14. *Quî potest, &c.* "How can (that) life be worth living?" *Vitalis* is an attributive complement.

15. *Quæ non conquiescat.* "Which does not repose." Observe the use of the relative and subjunctive [§ 150.].

16. *Nisi haberes.* Observe the force attaching to the subjunctive mood after *nisi* [§ 152. III. (2).].

17. *Divitiæ, ut utare, &c.* "Riches (are sought out) that one may enjoy them." Supply *expetuntur* with the several nominatives.

18. *Opes, ut colare.* "Power (*or* influence) that one may be respected." In *colare* there is especial reference to the court paid by a *cliens* to a *patronus.*

19. *Muneribus fungare.* "Discharge the functions." *Muneribus* is the ablative dependent on *utare* [§ 119. (*a*). (1).].

20. *Quæ delectat* [§ 150.].

21. *Eorum, qui pauci.* Observe the attraction of *pauci* into the relative clause. We should have expected it in the clause, and the case, &c. of the demonstrative. *Pauci* refers to Ch. IV. *Vix tria aut quatuor nominantur paria amicorum.* See note 23, Ch. IV.

CHAP. VII.

1. *Quumque plurimas, &c.* "And as friendship comprehends (in itself) very many and very great advantages, so in that (one) it assuredly surpasses all things (viz.)." Lælius has said towards the close of the preceding chapter, *amicitia res plurimas continet,* and has there enumerated certain matters bearing on the point. He here restates his assertion somewhat more fully, for the purpose of more prominently showing its especial advantage.

2. *Illâ.* Supply *commoditate.*

3. *Quòd bonam spem, &c.* "Because it casts forward the

light of good hope into the future." *Præluceo* is here transitive.

4. *Absentes adsunt.* An instance of *oxymōron*, or concealed point in the language employed.

5. *Quod* refers to the clause *mortui vivunt* [§ 156. (3).].

6. *Exemeris.* Future perfect.

7. *Id si minùs intelligitur.* "If (as I assume) that is not comprehended." *Minus* = *non.* *Si* with the indicative here shows that the assumption is regarded as real, not left open. [§ 152. III. (2).].

8. *Quæ domus . . . quæ civitas.* In each instance *quæ* is the feminine of *quis.*

9. *Quæ non possit.* "As to be unable." Observe the use of the subjunctive mood in the relative clause [§ 150.].

10. *Agrigentinum.* "An Agrigentine;" *i.e.* Empedocles. Agrigentum, called by the Greeks *Acrăgas,* was a town of Sicily.

11. *Vaticinatum.* Supply *esse.* "Sung." This expression is used because verse was the vehicle whereby Empedocles conveyed his sentiments.

12. *Ferunt.* "Men say." Supply *homines* [p. 133. *E.* 1.].

13. *Quæ in rerum naturâ, &c.* "That friendship drew together, that discord scattered those things, which in the natural world and in the whole universe were stationary, and those which were moved;" *i.e.* that friendship was the principle which associated all things together; discord that by which they were dissociated one from another.

14. *Qui clamores.* "What shouts (there were)." *Qui* is from *quis.* Supply *fuerunt.*

15. *Totâ caveâ.* "In (*or* throughout) the whole theatre." See Cato Major, Ch. XIV. note 24. Whence it will appear that *totâ caveâ* = *omnibus caveis;* and so as above rendered.

16. *M. Pacuvii.* Pacuvius, one of the most celebrated of the early Roman tragedians, was born B.C. 220.

17. *Quid arbitramur.* This is an exception to the ordinary mode of construction, by which we should here expect the future *arbitrabimur.* When the present is thus used, it appears to be on the spur of the moment; so that the future is made as it were present, by the future action being at once determined.

18. *Nos autem.* Supply *quærimus ista.*

19. *Non invitus equidem.* Supply *feci* or *quæsivi.*

20. *Sed aliud,* &c. "But the thread of your discourse is something different." *Filum* here quite corresponds with the English idiom.

21. *Tum magis id diceres . . . . si . . . . affuisses.* "Then, indeed, would you (have said and still) say that the more, if you had been present." Observe the use of the pure conjunctive, *diceres,* in the predication of a principal sentence and in a

"potential" force [p. 141. IX. (1).]. Observe, also, that the subjunctive mood, *affuisses*, is used, because it is subordinate to the conjunctive *diceres* [§ 151. *a.*].

22. *Quid? Amicitiam, &c.* The usual reading here is *Quid amicitiam?* In which case we must supply either *attinet dicere;* or *diceres, si audivisses eum defendentem.* By the present punctuation the necessity of supposing an ellipse is avoided; while Scævola's reply is made more animated, by the position assumed by *amicitiam.*

23. *Amicitiam, &c.* Fully, *amicitiam defendere nonne facile est ei, &c.* Observe that *nonne* requires a reply in the affirmative [p. 145. XIV. *B. a.*].

CHAP. VIII.

1. *Vim hoc quidem, &c.* "This indeed is to apply (*or* employ) violence." Alluding, sportively, to the complimentary expression, to which his two sons-in-law have just given utterance.

2. *Quid enim refert, &c.* "For what does it signify, with what kind of request you compel me?" *i. e.* to defend friendship. See article *qui, no.* II. in Dict.

3. *Obsistere.* An infinitive used as a substantive of the nominative case, and forming the subject of *est: difficile* and *æquum* are both attributive complements.

4. *Utrum . . . desiderata sit.* Observe the use of the subjunctive in oblique interrogation [§ 149.].

5. *Hoc. i. e.* the substance of the preceding statement.

6. *Sed antiquior, &c.* "But there is another cause (*i. e.* than that of mutually benefiting) further back (*or* prior *or* antecedent) and more beautiful, and one that has proceeded rather from nature (*i. e.* natural constitutional influences)." Supply *est.*

7. *Amor.* Lælius here lays down that love, not interest, is the origin of friendship.

8. *Orta.* Supply *esse.*

9. *A naturâ.* Lælius here makes good his *alia causa.*

10. *Quàm cogitatione, &c.* "Than from a consideration (*or* calculation) how much advantage that thing (*i. e.* friendship) would have." *Utilitatis* is genitive of "thing measured" dependent on the neuter adjective *quantum* [§ 131.]. *Illa res* is such a way of expression as might be supposed would be adopted by one that looked at the name rather than the reality of friendship;—by one who regarded it as the channel of benefits rather than as the result of nature's moulding two persons in a similar character.

11. *Detestabili scelere.* The severity of Brutus to his sons is well known: and Sp. Cassius was condemned by his father for aiming at sovereignty.

12. *Quippe quum, &c.* "Assuredly, since on account of virtue and uprightness we love in a certain way those even whom we have never seen." A reason is more forcibly assigned by the use of *quippe* with the relative pronoun (*qui*) or the relative conjunction (*quum*).

13. *C. Fabricii.* See Cato Major, Ch. VI. note 7.

14. *M'. Curii.* See Cato Major, Ch. XVI. note 7.

15. *Quos nunquam viderit.* "Though he never saw them." [§ 150.]

16. *Tarquinium Superbum.* The seventh and last king of Rome—driven with his family into exile, B.C. 510.

17. *Sp. Cassium.* Sp. Cassius Viscellinus was three times consul, and at the expiration of his third consulate is said to have been put to death by his father for having aspired at the sovereignty of Rome. It is probable, however, that his agrarian law, which was the first carried at Rome, made him hateful to the patricians, who brought a capital charge against him, upon which he was condemned, and suffered B.C. 485.

18. *Sp. Mælium.* See Cato Major, Ch. XVI. note 12.

19. *Pyrrho; i.e.* Pyrrhus, king of Epirus, who, in B.C. 280, accepted the invitation of the Tarentines to join them in the war against the Romans.

20. *Propter crudelitatem.* So at Cato Major, Ch. XX., Hannibal is called *crudelissimus hostis.*

CHAP. IX.

1. *Etiam* qualifies *hoste.*

2. *Natam.* Supply *esse.*

3. *Quod si=et si hoc.* By what is now stated, a low and selfish origin is proved alien to real friendship.—*Ut nullo egeat.* "That he stands in need of no one." See article *nullus, no.* I. D. 1. in Dict. *Nullo* is the ablative dependent on *egeat,* a verb of "wanting" [§ 119. 1.].

4. *Posita.* Supply *esse* [§ 158.: p. 133. *E.* 1.].

5. *Africanus. i.e.* Scipio mentioned in Cato Major.

6. *Habebat.* "Used to have." An action continued in time past.

7. *Dilexit.* "Loved." The perfect of narration, corresponding to the Greek aorist.

8. *Auxit, consecutæ sunt, sunt profectæ.* These perfects, again, are all aorists in power; and all have reference to the cases of Scipio and Lælius.

9. *Sumus.* Used of men generally.

10. *Expetendam.* Supply *esse.*

11. *Ii.* *i. e.* the Epicureans.

12. *Removeamus, intelligamus.* Observe the use of the conjunctive in a "hortative" force [p. 141. IX. (6).].

13. *Ad reposcendum.* "To make a demand in return." Observe the use of the accusative of the gerund after the preposition *ad* [§ 141. 1.].

14. *Ejus=amicitiæ.*

15. *Quàm.* See article *quam, no.* I. B. 8. in Dict.

CHAP. X.

1. *Disserebantur.* "Used to be discussed." Observe the employment of the imperfect to point out the repeated recurrence of an action. So presently with *dicebat.*

2. *Quamquam.* Observe the employment of this concessive conjunction with the indicative mood [§ 152. II. (3).].

3. *Utrique.* Dative of "advantage" dependent on *expediret* [§ 107.].

4. *Incidere.* Supply *dicebat.*

5. *Non idem sentirent.* Literally, "Did think not the same thing;" *i. e.* entertained different views.

6. *Unà cum prætextâ.* The *prætexta* was the dress assigned to boys; and this they wore till the age of seventeen, when they assumed the *toga virilis.* See article *prætexta* in Dict.

7. *Dirimi.* Supply *dicebat.*

8. *Uxoriæ conditionis.* "Of a proposal for a wife."

9. *Optimis quibusque*, like *optimo cuique,* is equivalent to *optimis omnibus.*

10. *Quamvis* qualifies *honestè.*

11. *Ut omnia, &c.* "That he said it appeared to him, not only the part of wisdom, but even of good fortune, to avoid (them) all." *Subterfugere* is an infinitive used as a substantive of the accusative case, and forming the subject of *videri* [§§ 140. 1; 94. (1).].

CHAP. XI.

1. *Num.* The answer expected is negative [p. 145. XIV. *B. a.*].

2. *Coriolanus.* M. Coriolanus, having gone into exile, took refuge with the Volsci, who appointed him their commander-in-chief. At the head of their forces he advanced to Rome, and would have taken it had he not been prevailed on by

his wife and mother to withdraw his army. This occurred B.C. 488.

3. *Viscellinum.* See Ch. VIII. note 17.

4. *Mælium.* See Cato Major, Ch. XVI. note 12.

5. *Tib. Gracchum.* Tiberius Gracchus was tribune of the people B.C. 133, in which year he brought forward and carried the re-establishment of the Licinian Law, which forbad any one to hold more than 500 acres of the public land. He, however, added a clause in favour of those who held it: viz. that two sons of such persons might each occupy 250 acres. Beyond this amount (1000 acres) in each family, all was to be taken away and made available for the use of the people. At this time Attalus, king of Pergamus, died; and Gracchus proposed that his property, which he had bequeathed to the Romans, should be distributed among the people at large, in order that, by their share, the poor might be enabled to purchase cattle, agricultural implements, seeds, &c. At the expiration of his year of office, he offered himself again for the tribuneship. The senate declared this step illegal; but he disregarded their decision. While the tribes were voting, a band of senators, at whose head was P. Scipio Nasica, rushed into the forum, dispersed the people, and murdered Gracchus.

6. *Rempublicam vexantem.* "When harassing the commonwealth." This is a harsh statement; for the land proposed to be divided among the people was public property, possession of which was usurped by the patricians, and not private property torn from its owners.

7. *Q. Tubero* was an opponent of Tib. Gracchus and his brother C. Gracchus. Against the latter of these, he delivered a speech when prætor.

8. *Videbamus.* "We saw." This was about three years before the date of this dialogue.

9. *C. Blossius* was a nobleman of Cumæ, and a friend of Tib. Gracchus. He is most known for the story here given of him.

10. *Hospes.* See Cato Major, Ch. X. note 18 at end.

11. *Lænati et Rupilio.* These were consuls immediately after the death of Tib. Gracchus (*i.e.* B.C. 132), and prosecuted his followers with rigour. Subsequently Lænas withdrew from Rome to avoid the vengeance of C. Gracchus, and did not return till after his death. Rupilius is said to have died of grief in consequence of his brother not having gained the consulship when a candidate for it.

12. *Deprecatum.* Supine in *um* forming an accusative, dependent on *venisset*, a verb of motion [§ 141. 5.].

13. *Tanti.* Elliptic genitive of "price" or "value" [§ 128. *a.*].

14. *Faciendum.* Supply *id esse.* Observe the force of "necessity" here attaching to the gerundive [§ 144. 2.].

15. *Quàm nefaria vox.* This clause is used as a substantive [§ 154. (3).], and forms the object dependent on *videtis.*

16. *In Asiam profugit.* "He fled for refuge into Asia," *i.e.* to Aristonicus, King of Pergamus, at whose request he is said to have destroyed himself that he might not fall into the hands of the Romans.

17. *Quòdsi rectum statuerimus.* "But if we shall have laid it down as right." *Rectum* is in concord with the substantival infinitives *concedere, impetrare,* which are representatives of the accusative case, and depend on *statuerimus* [§§ 141; 96.].

18. *Perfectâ sapientiâ.* Ablative of quality [§ 115.].

19. *Simus.* "We are, it may be." Observe the use of the conjunctive in a potential force [p. 141. IX. (1).]. It differs but slightly from the power of the indic. present.

20. *Papum Æmilium.* Papus Æmilius was consul with C. Fabricius Luscinius twice, as here stated, *i.e.* B.C. 282 and B.C. 278.

21. *Collegas in censurâ.* This was B.C. 275. During the time of his holding this office, Fabricius expelled from the senate Cornelius Rufinus (who had twice been consul), because he possessed ten pounds weight of silver plate.

22. *M'. Curium.* See Cato Major, Ch. XVI. note 6.

23. *T. Coruncanium.* See Cato Major, Ch. VI. note 7.

24. *Si contendisset,* i.e. *quisquam horum . . . ab amico quippiam, &c.*—*Non impetratum fuisse,* i.e. *quod contendisset.*

25. *Illi* is the subject of *fuerint*; *viri* is the complement, and *sanctissimi* is in attribution to it, as an epithet.

26. *Sequebantur.* "Used to follow;" *i.e.* to partake of his views, &c. Observe the force of the imperfect.

27. *C. Carbo.* C. Papirius Carbo was tribune of the people B.C. 131, and was supposed to have murdered Scipio B.C. 129. After, however, the death of C. Gracchus, B.C. 121, he suddenly changed his political views, left the popular party, and sided with the aristocracy.

28. *C. Cato.* A grandson of Cato Major, and consul B.C. 114.

29. *Nunc.* As this dialogue took place shortly after the death of Scipio, B.C. 129—three years after the death of Tib. Gracchus—it must be supposed that C. Gracchus had now thrown off that timidity which appears to have oppressed him for some time after his brother was killed. It was not, however, till three years subsequent to the date at which this conversation is supposed to have taken place that he bore office, viz. B.C. 126, when he was quæstor.

30. *Acerrimus.* Used in an adverbial force.

CHAP. XII.

1. *Sanciatur.* "Let . . . be enacted." Observe the use of the conjunctive in a "hortative" force [p. 141. IX. (6).].

2. *Longè prospicere.* "To look forward to, in the far distance."

3. *Deflexit enim, &c.* "For the custom of our ancestors has already turned aside, just a little, from the practice and career (adopted by them)."

4. *Vel regnavit is quidem, &c.* "Or rather he indeed of whom I just spoke did reign during a few months." The pronoun *is* is at times used of a person when, after some preliminary notice, we come to some fact connected with him. *Menses* is the accusative of duration of time [§ 102. (1).]. In the term *regnavit* there is an allusion to the great power exercised by Tib. Gracchus at Rome, especially during his tribuneship, and which Cicero thus compares to that of a king. Perhaps, too, it may be employed to give sanction to the report raised against him by his political adversaries, that he actually aspired at sovereignty, because, when attacked by his enemies, he kept pointing to his head.

5. *Num* [p. 145. XIV. *B. a.*].

6. *Quid in P. Scipionem effecerint.* "What (it was that) they effected against P. Scipio." This Scipio, who headed the attack on Tib. Gracchus, was surnamed *Serapio.* After the death of Gracchus, so deep was the odium excited against him that the senate sent him on a pretended mission into Asia, though, as he was pontifex maximus, he ought not to have quitted Rome. He never returned, but died at Pergamus. *Effecerint* is subjunctive in oblique interrogation [§ 149; p. 143. (3), at top.].

7. *Quid exspectem.* "What to expect." This expression shows that the tribuneship of C. Gracchus, at the date of this dialogue, was looked on as certain. It did not occur till six years later, B.C. 123. *Exspectem* is subjunctive in "oblique interrogation." See references in preceding note.

8. *Tabella* was the tablet or ballot-ball by which it was provided, in the later times of the republic, that the votes should be given, in order that the people might not be restrained in the exercise of their privilege.

9. *Gabiniâ lege.* This Gabinian law was passed for the purpose mentioned in the preceding note, B.C. 139, or ten years before this dialogue took place. It had reference to the bestowal of honours. It was proposed by Q. Gabinius, a tribune of the people.

10. *Cassiâ.* This law was proposed B.C. 137, by L. Cassius Longinus. It extended the operation of the Gabinian law to all cases except those for treason. The effect of these two laws was to restrain and diminish the power of the nobles; and to this there is reference in the words of *quanta sit facta labes,* which indeed may be regarded as a lamentation over the fallen fortunes of the aristocratical party.

11. *His resistatur.* Literally, "It may be resisted to these;" *i.e.* how head may be made against this state of things.

12. *Quorsum hæc.* Supply *narro* or *dico.*

13. *Præcipiendum est igitur bonis.* Literally, "It must, therefore, be enjoined the good;" *i.e.* "Good men must be enjoined." *Præcipiendum* is a neuter gerundive, and forms, in connection with *est,* an impersonal passive verb, having the notion of "necessity" attaching to it [§ 144.]. *Bonis* is not the dative of the agent after *præcipiendum,* but a dative dependent on it in its power of a trajective word, containing in it the notion of "dominion" [§ 106. (4).].

14. *Ignari.* "Without knowing it," "ignorantly." Observe the use of the adjective for the adverb.

15. *Ut . . . ne existiment.* "Not to think."

16. *Alligatos.* Supply *esse.*

17. *Minor.* Supply *pœna statuenda est.*

18. *Bello Persico, &c. i.e.* at the battle of Salamis, B.C. 480. Themistocles was ostracised, B.C. 471.

19. *Viginti annis antè.* "Twenty years before;" *i.e.* B.C. 491: that being the year in which Coriolanus was impeached and condemned to exile. *Annis* is the ablative of the time "when" [§ 120.]. Observe that the ablative in conjunction with the adverb *antè* or *pòst* is used to express the time "before" or "after" which any thing happened.

20. *His adjutor, &c.* This does not tally with the commonly received accounts; for it is said that Themistocles destroyed himself because he could not forward, as he had promised, the plan of Artaxerxes for the invasion of Greece, while Coriolanus was put to death by the Volscians because he led off their forces from Rome, when a prosecution of hostilities would have placed it in their power.

21. *Haud scio an.* See article 1. *an, no.* 2. c. in Dict.

CHAP. XIII.

1. *Sanciatur.* Conjunctive in "hortative" force [p. 141. IX. (6).].

2. *Ne exspectemus quidem.* "That we do not wait indeed." See article 1. *ne, no.* II. A. in Dict. [also, § 152. I. (2).].

3. *Et adhibitæ pareatur.* Literally, "And let it be obeyed to it when used;" *i.e.* let obedience be rendered to it. *Adhibitæ* is the dative in concord with *auctoritati* to be supplied, and is dependent on *pareatur* (an impersonal verb), which contains the notion of the contrary to "dominion" [§ 106. (4).].

4. *Habitos.* Supply *esse.*

5. *Mirabilia quædam.* Subject of *placuisse* [§ 94. (1).].

6. *Argutiùs.* "Too subtlely." Observe the force of the comparative, denoting the existence of a quality in too high a degree.

7. *Fugiendas esse.* "Must be avoided." Observe the force of "necessity" attached to the attributive construction of the gerundive of a transitive verb [§ 144. 2.].

8. *Nimias.* "Too great;" *i.e.* too intimate.

9. *Rerum* is the genitive of the "thing measured" after the word of quantity, *satìs* [§ 131; also, p. 139. *D.*].

10. *Satìs superque suarum rerum* is a clause used as a substantive [§ 156. (3)], and forms the accusative of the subject before the infinitive mood *esse* [§ 94. (1).].

11. *Adducas, remittas.* "One may draw in" or "towards one." "One may slacken." A metaphor from the management of horses. So also in *quum velis,* "when one wishes."

12. *Caput.* "The principal thing."

13. *Quem locum, &c.* "And upon this point I have a little before briefly touched." *Locus*=τόπος. The passages referred to will be found in chapters VIII., IX.

14. *Appetere.* Supply *aiunt.*

15. *O præclaram sapientiam!* Spoken ironically. Observe, also, the use of the accusative in an exclamation, in connection with an interjection [§ 138.].

16. *Consentaneum* is predicated of *aut non suscipere, aut non susceptam deponere, &c.* The two infinitives, *suscipere, deponere,* are used as substantives of the nominative case [§ 140], and form the subject of *est* [§ 93. (1).].

17. *Aspernetur.* Supply *ut* [§ 154.].

18. *Ut bonitas.* With this and the following nominatives, supply *aspernatur atque odit.*

19. *Videas.* "One may see." Conjunctive in "potential" force [p. 141. IX. (1)].

20. *Maximè dolere.* "Grieve most;" *i. e.* are the most pained.

21. *Lætari, dolere.* These, again, are used as substantives of the nominative case, and form, respectively, the subject of *est* [§ 93. (1).].

22. *Si cadit.* *Si* with the indicative (*cadit*) assumes the action of the verb to be a reality [§ 156. III. (2).].

23. *Nisi . . . arbitramur.* "Except . . . we suppose." When

nisi (or *nisi vero*, or *nisi forte*) introduces a correction of a preceding statement, then it is joined to the indicative.

24. *Quæ causa est, cur tollamus.* "What reason is there why we should remove." Observe the use of the subjunctive in oblique interrogation [§ 149.].

25. *Ut et bonis, &c.* "So that friends are both, as it were, expanded by prosperity (of their friends) and (as it were) contracted by (their) misfortunes."

CHAP. XIV.

1. *Exoriatur.* Supply *ut* [§ 154.].

2. *Similium.* Objective genitive dependent on *appetentius* [§ 132.]. *Sui*, genitive singular of personal pronoun, is dependent on *similium.*

3. *Rapacius.* "That more grasps (at them)." The word is here used in a good meaning.

4. *Quasi* qualifies *necessariam.*

5. *Qui est amicitiæ, &c.* "And this is the spring-head of friendship, appointed by nature." Observe the concord of the relative *qui*, by "attraction," with the following substantive *fons*, instead of being in the neuter, and in concord with the preceding clause [§ 159.]. This is the case when the preceding clause, as here (or sometimes a word in it), is explained by a following substantive in connection with the verb substantive, or a verb of "calling," "accounting," &c., &c., whether in the active or passive voice.

6. *Quæ etiam soleat.* "Since it is wont to protect even whole peoples, and to adopt the best measures for them." Observe the force of the relative in this place, and the consequent employment of the subjunctive mood [§ 150.]. Observe also that *etiam* qualifies *populos.* On the force of *consulo*, followed by dative of person, see article *consulo, no.* I. A. in Dict.

7. *Si profectum est.* The supposition hence is, that it has [§ 152. III. (2).].

8. *Tantumque abest ut, &c.* "And so far is it from friendships being cultivated." Literally, "And so much is it distant;" or, "and so far is it absent, that."

9. *Opibus.* Ablative dependent on *præditi* [§ 119. (*a*) (2.)].

10. *Præsidii.* Genitive of "thing distributed" after neuter adjective *plurimum* [§ 131.].

11. *Alterius.* Genitive dependent on *indigeant*, a verb which denotes "wanting" [119. 1.].

12. *Ut ii . . . . qui . . . . indigeant . . . . sint. Indigeant* is in the subjunctive, because the clause to which it belongs, forming an essential part of the leading proposition, is introduced into the clause of which the verb is in the subjunctive.

CHAP. XV.

1. *Non erunt audiendi.* "Must not be listened to." Observe the use of the gerundive in attributive construction to denote "necessity" [§ 144. 2.].

2. *Quam .... habent cognitam.* "With which they have become acquainted." Observe that *habeo*, with a perfect passive participle, in concord with the object of *habeo*, has the force of the perfect active of such participle. See article *habeo, no.* II. D. 3. in Dict.

3. *Habuisset.* Subjunctive in oblique interrogation [§ 149.].

4. *Illâ superbiâ et importunitate* = *Quum tanta ejus superbia et importunitas fuerit.* "That being his pride and insolence;" or "his pride and insolence being such, &c." Ablative absolute [§ 125. *a.*].

5. *Illi.* i. e. *quos fortuna complexa est.*

6. *Neque quidquam, &c.* "Nor can anything become more unendurable than a fortune-favoured simpleton." Observe the employment of the "thing" for the person. *Quidquam* and *nihil* are both thus used; *i. e.* for *quisquam* and *nemo.*

7. *Hoc*, meaning what follows.

8. *Commodis moribus.* Ablative of the quality [§ 115.].

9. *Imperio* and the following two ablatives, *potestate* and *rebus*, are ablatives of the cause depending on *immutari* [§ 111.].

10. *Indulgeri* is used absolutely; *novis* (supply *amicitiis*) is the dative dependent on it, as containing the notion of "gratification" [§ 106. (3).].

11. *Quum plurimùm possint.* "Since they possess the greatest power." *Quum* is here a causal conjunction [§ 152. I. (3).].

12. *Equos*, in apposition with *cetera.* So also are *famulos, vestem, vasa* [§ 90.].

13. *Supellectilem*, in apposition with *amicos* [§ 90.].

14. *Quum parant.* "When they provide." *Quum* is here a temporal adverb, used in a simple sense, and hence is followed by the indicative [§ 150.].

15. *Cui, cujus*, from *quis.*—*Parent.* Subjunctive in oblique interrogation [§ 149.].

16. *Ejus enim, &c.* "For each of those things belongs to him who conquers by strength," *i. e.* is superior in might.—*Ejus* is the genitive dependent on *est* [§ 127. *b.*].—*Istorum* is the genitive of the "thing measured" dependent on *quodque* [§ 131; p. 139. *C.* 1.]. For the meaning of *istorum* we must refer to *cetera.*

17. *Illa;* i.e. *quæ parantur pecuniâ*; *equi, famuli, vestis egregia, vasa pretiosa.*

18. *Sed hæc hactenus.* "But thus far these matters." Supply *agimus* or *acta sunt.*

CHAP. XVI.

1. *Constituendi sunt autem, &c.* "There are now to be settled what limits are in friendship, and what as-it-were-boundaries of loving." Observe the use of a gerundive, from a transitive verb, in attributive construction, and involving the notion of "necessity" [§ 144. 2.].

2. *Sententias ferri.* A metaphor from the language of the senate-house; as *ferre sententiam* = *dicere sententiam* when applied to a senator.

3. *Ut eodem, &c.* "That we be disposed towards friends in the same way as towards our ownselves."

4. *Pariter* probably refers to "manner;" *æqualiter,* to "degree."

5. *Ut quanti quisque se ipse facit, &c.* "That of as much value as each one himself makes (*or* deems) himself, of so much value he is made (*or* deemed) by friends." *Quanti* and *tanti* are elliptic genitives of "price," or "value" [§ 128. *a.*].

6. *Nec.* "Not." See article *neque, no.* I. in Dict., and the passage from Livy there cited.

7. *Quam* qualifies *multa.*

8. *Causâ amicorum.* In expressions like the present, the dependent genitive is generally placed before *causâ.* The same remark applies to *gratiâ* and its genitive. Exceptions are very rarely found in Cicero; but in Livy they occur occasionally.

9. *Precari, supplicare, invehi, insectari.* All these infinitives are used as substantives of the nominative case, and together form the composite subject of *fiunt* [§§ 140; 92.].

10. *Vehementiùs.* Observe the use of the comparative to express a very high degree. See Cato Major, note 14, ch. I.

11. *Ad calculos vocare.* See article *calculus* in Dict.

12. *Restrictè.* "Stringently;" "strictly."

13. *Ne.* On the force of *ne* after a word denoting "fear," see article *ne, no.* II. B. in Dict.

14. *Excidat* represents something slipping out of one's hands; *defluat* something overflowing the measure from too much being poured in; *congeratur* a heaping or piling up of benefits. The whole passage may be rendered:—"For it must not be feared" (by it, *i.e.* friendship), or "For one must not fear—that something will fall from it, or that something will flow down upon

the ground, or that more than is equivalent will be piled upon friendship." All these expressions are only different ways of saying that friendship must not be too close a calculator.

15. *Quanti, tanti.* See note *no.* 5 above.

16. *Abjectior, fractior.* See note 10 above.

17. *Non est igitur, &c.* "It is not, therefore, the part of a friend to be such towards the person just mentioned, as he is towards himself;" *i. e.* he must not be downcast and depressed towards his friend because that friend is himself downcast and depressed. The present passage brings out the meaning of *is* and *ille. Is* means "the person just now mentioned," *ille*, the person who is the subject of our conversation generally.

18. *Eniti et efficere.* "To exert himself, and to bring it about." These infinitives are used as substantives of the nominative case, and form the subject of *est* to be supplied.

19. *Jacentem.* "Prostrate;" *i. e.* "utterly downcast" or "dejected."

20. *Igitur.* Having shown reason why the three preceding *fines* were wrong, Lælius now goes on to lay down and maintain a further one of his own.

21. *Si priùs edixero.* "When I shall have first declared." The clause containing the words from *quid* to *sit* is used as a substantive, and forms the object of *edixero* [§ 156. (3).]. Observe also the present force of *si.* It is only found in connection with a tense denoting future time.

22. *Negabat vocem ullam.* "He used to say that no expression." See article *nego, no.* II. A. in Dict.

23. *Amicitiæ.* Dative dependent on *inimiciorem,* which is a trajective adjective, implying the contrary to "gratification" [§ 106. (3)].

24. *Dixisset.* This verb is in the subjunctive, because it occurs in suboblique oration [§ 143. II.; also § 151.]. For the same reason *habitus esset,* which occurs a few lines further on, is in the subjunctive.

25. *Ita amare.* "To love in such a way:" so cautiously, guardedly, &c.

26. *Habitus esset.* See note *no.* 24, above.

27. *Biante.* Bias of Priēnē was one of the seven sages of Greece. Gellius attributes it to Chilo of Lacedæmon.

28. *Quisquam amicus esse poterit.* This is a finite sentence, and *amicus,* which is its complement, is consequently in the nominative after *esse* [§ 93. (2)].

29. *Necesse erit cupere et optare.* "There will be a necessity for wishing and desiring." [See p. 149. *b.* (2).]

30. *Tanquàm ansas, &c.* "As it were handles for fault-finding." *Tamquàm* qualifies the whole of the following expression.

31. *Angi, &c.* Supply *necesse erit.*
32. *Cujuscumque est.* "Whosesoever it is." *Cujuscumque* depends on *est* [§ 127. *b.*].
33. *Illud potiùs, &c.* "That rather was needful to be enjoined (by him, viz.) that we should employ such care in acquiring (*i.e.* deciding upon) friendships." The imperfect *adhiberemus* is here used because a past time is spoken of in *præcipiendum fuit;* where *fuit* is the historical perfect, or aorist of narration [§§ 155; 48. note 1.].
34. *Eum quem.* "Such an one as." *Is qui* when thus used is always followed by a subjunctive [§ 150.].
35. *Minùs.* See article *parve, no.* II. A. 2. in Dict.
36. *In deligendo.* Observe the use of the ablative of the gerund after a preposition [§ 141. 4.].

CHAP. XVII.

1. *Utendum.* "One must use." Supply *esse* [§ 156.]. Observe the use of the impersonal gerundive construction to denote "necessity" [§ 144. 1.].
2. *His finibus.* Not the dative dependent on *utendum* as a gerundive, but the ablative dependent on it as a part of *utor* [§§ 119. (*a*). 1.; 144. 1. *b.*].
3. *Siquâ fortunâ, &c.* "If by any fortuitous event it shall have happened that," &c.
4. *Minùs justæ = injustæ.*
5. *Agatur.* See article *ago, no.* III. C. in Dict.
6. *Declinandum sit de viâ.* "One must turn aside out of the way (*or* path)" [§ 144. 1.]. See also note 1, above.
7. *Modò ne, &c.* "Provided that the utmost baseness do not follow" [§ 152. I. (2).].
8. *Est enim quatenus, &c.* "For there is a point up to which." After such an expression as this the subjunctive is used.
9. *Fama.* "Character," "reputation."
10. *Diligentiores.* "Very careful." Observe the use of the comparative to denote the existence of the quality betokened by the adjective, in a very high degree.
11. *Ut capras, &c.* "So that how many goats and sheep each had, he was unable to say." *Haberet* is the subjunctive in oblique interrogation after *quot* [§ 149.].
12. *Cujus generis.* "And of this kind." See article *qui* in Dict.
13. *Experiendum est.* "Proof must be obtained." For force of construction, see note 1, above.
14. *Prudentis.* When a particular class of persons has to be

represented the plural is generally used. The singular is not employed in this way, except when the context precludes the possibility of any confusion arising.

15. *Utamur*, conjunctive present in "hortative" force [p. 141. IX. (6)].

16. *In parvâ pecuniâ.* "In (the matter of a) small sum of money."

17. *Pecuniam præferre amicitiæ sordidum existiment.* Observe the construction. The words *pecuniam præferre amicitiæ* form a clause which is used as a substantive [§ 156. (3)] of the accusative case, and is the accusative of the object after *existiment;* while, inasmuch as *existiment* is a "factitive" verb, it is also followed by an accusative of the complement—*sordidum* [§ 99.].

18. *Hæc.* i.e. *honores, &c.* The neuter is employed because these are things without life.

19. *Non multò illa malint?* "Would not much rather have those," i.e. *honores, &c.* Observe the difference as here exemplified between *hic* and *illa*. *Hæc* refers above to *honores, &c.*, because they were the last named, or nearest matters; *illa*, again, refers to *hæc;* i.e. *honores, &c.*, because they are the matters first named, or furthest off.

20. *Obscuratum iri arbitrantur.* "They suppose that they will be hidden;" *i.e.* that they will escape detection [§ 141. 5. *a.*].

21. *Non sinè magnâ causâ.* "Not without great reason;" *i.e.* in their judgment,—meaning for the attainment of *potentia*.

22. *Calamitatum societates.* "Participations in misfortunes." *Calamitatum* is an objective genitive [§ 132.].

23. *Ad quas, &c.* "And there is not easily to be found the man who descends to these;" *i.e.* and it is not an easy matter to find a man who will descend from his own position, and take share in his friend's misfortunes. Observe the construction. *Ad quas qui descendat* is a clause used as a substantive [§ 156. (3)], and forms the nominative of the subject before *est;* while, as this is a finite sentence, its complement, *facile*, is in the nominative [§ 93. (2)]. Further; *inventu* is a supine in *u*, used as an ablative of "respect" after *facile* [§ 141. 6.].

24. *Ennius.* Supply *dicit.*

25. *Levitatis.* Genitive dependent on *convincunt*, a verb involving the notion of "condemnation" [§ 133.].

26. *Bonis rebus*, applies to their own condition,—*malis* to that of their friends.

CHAP. XVIII.

1. *Utrâque in re:* *i.e.* in his own prosperity and his friend's adversity.

2. *Gravem, constantem, stabilem.* "Serious, consistent, firm."

3. *Simplicem, communem, consentientem.* "Single-minded, affable, of kindred feelings."

4. *Multiplex, tortuosum.* "Inconstant, full of windings;" *i.e.* subtle.

5. *Non . . . movetur et naturâ consentit.* The copulative conjunction *et* is here used because the two ideas are completely blended into one, which is altogether affected by *non.*

6. *Eodem.* "Heréto." Adverbial ablative. See article *idem* at end, in Dict.

7. *Ne* = *non.* See article I. *ne, no.* I.

8. *Repellere.* Infinitive used as substantive of nominative case [§ 140.], and forming the subject of *est* (*boni viri*), to be supplied.

9. *Semper aliquid existimantem.* "(By) always supposing that something."

10. *Accedat huc oportet.* "It is proper that here should be added." Supply *ut* [§ 154.]

11. *Tristitia.* "Gloominess;" *i.e.* both in look and manner; "austerity."

12. *Habet.* Observe the construction. The composite subject, *tristitia et severitas*, forms but one notion; hence the use of the verb in the singular [p. 133. *F.* I.].

13. *Illa quidem.* When, as here, *quidem* stands in a concessive force with a predicate, whether verb (as here, *habet*) or adjective, and *sed* follows in the adversative clause, *quidem* is for the most part not found in immediate connection with such verb or adjective, but has one of the pronouns corresponding to that word of which the predicate is conceded prefixed to it. Zumpt calls this a pleonasm: it is rather an idiomatic expression of the Latin language.

14. *Gravitatem.* "Seriousness of deportment"—"dignity of appearance."

15. *Sed amicitia, &c.* "But friendship ought to be very unbending, and very frank, and very agreeable, and very inclined to every kind of courteousness and affability." Observe the force of each of these comparative adjectives.

CHAP. XIX.

1. *Subdifficilis.* "Somewhat difficult." Observe the force of the *sub* in composition.

2. *Num quando, &c.* "Whether at some time or other new friends, worthy of friendship, are to be preferred to old ones, (in the same way) as we are accustomed to prefer young to aged horses." See Cato Major, Ch. VI., note 39. The subjunctive *sint* is used because this is an oblique interrogation [§ 149.].

3. *Veterrimæ quæque.* On the force of *quisque* in connection with superlative adjectives, see Dict.

4. *Quæ vetustatem ferunt.* "Which bear age;" *i.e.* which will do to keep. Some would spoil by being kept.

5. *Quod dicitur.* "Which is said." This is a way of introducing a common saying or proverb. It corresponds in force to *ut aiunt.*

6. *Multos modios, &c.* "Many pecks of salt must be eaten together;" *i.e.* people must long sit at the same table—long live together—before they can be assured of the real existence of friendship between them. At the present day, in the East, "eating salt" at a man's table is considered a pledge of friendship between the two parties.

7. *Novitates* = *novæ amicitiæ.*

8. *Illæ quidem.* See note 13, Ch. XVIII.

9. *Vetustas* = *Vetus amicitia.*

10. *Maxima.* "Very great." This adjective is the attributive complement of the finite sentence in which it occurs [§§ 93. (2); 87. *E.*].

11. *Quin ipso equo.* "Yea, in the case of the very horse."

12. *Nemo est, &c.* "There is nobody who does not more willingly use that one which he has been accustomed (to use)." Supply *uti* after *consuevit. Utatur* is the subjunctive after the final conjunction *quin* [§ 152. I. (2).].

13. *Sed.* See article *sed, no.* 2. a. in Dict.

14. *Maximum.* "The greatest (*or* chief) thing." An attributive complement [§ 87. *E.*].

15. *Excellentiæ.* "Excellencies;" *i.e.* several species of excellence.

16. *Qualis.* Supply *excellentia.*

17. *Grege.* "Flock;" *i.e.* company or society.

18. *Philo.* See note 8, Ch. IV.

19. *Rupilio.* See note 11, Ch. XI.

20. *Mummio.* This was Sp. Mummius, the brother of L. Mummius Achaicus, the conqueror of Greece. He is again named at Ch. XXVII.

21. *Q. Maximum. i.e.* Q. Fabius Maximus Æmilianus. He was the eldest son of Paulus Æmilius, the father of Scipio; and was adopted by Q. Fabius Maximus Cunctator, the great opponent of Hannibal. See Ch. XXV.

22. *Inventi.* Supply *sunt.*

23. *Multos annos.* Accusative of duration of time [§ 102. (1).].

24. *Duxerunt.* "They deemed." Thus Romulus and Remus among the Romans; Ægisthus among the Greeks.

25. *Quod = et hoc.* See article *qui* in Dict.

CHAP. XX.

1. *Factum.* "Has been done." Supply *esse.*

2. *Quorum plerique.* On the force of *quorum* see note 25 in preceding chapter. Observe, also, that it is the genitive of "thing distributed" dependent on *plerique* [§ 130.].

3. *Odiosum.* This adjective is an attributive complement [§§ 87. *E.*; 93. (2).]. Supply *est* before it [§ 158; also, p. 133. *E.* 1.].

4. *Summittere se.* See article *summitto, no.* I. B. 2. b., in Dict.

5. *Inferiores = qui inferiores sunt.*

6. *Extollere.* "To raise themselves up." Supply *se:*

7. *Contemnendos.* "Must be despised" [144. 2.].

8. *Ille.* Supply *possit.*

9. *Quamvis licèt excellas.* *Quamvis* is here used adverbially, "however much;" and it is joined to *licet* to increase its force. The literal rendering therefore is: "you may excel, however much it is permitted (you);" or, "you can;" *i.e.* however much you may excel.

10. *Omnes tuos.* "All yours;" *i.e.* all belonging to you, whether friends or relations.

11. *P. Rutilium.* See note 11, Ch. XI.

12. *Ejus.* "His," or "of him;" *i.e.* of Rupilius. See reference as given in preceding note.

13. *Possis.* "One can." Observe the use of the conjunctive in a "potential" force [p. 141. IX. (1).].

14. *Pilæ.* See Cato Major, Ch. XVI., note 33.

15. *Quanta maxima = quam maxima.* Cicero uses this mode of expression only when *tantus* precedes.

16. *Neoptolemus.* Neoptolemus or Pyrrhus, the son of Achilles.

17. *Lycomedem.* Lycomedes, king of Scyros, in Eubœa, was the father of Deïdamia, the mother of Neoptolemus. Neoptolemus was educated in his grandfather's palace; and from thence he was taken by Ulysses, as it had been foretold that he and Philoctetes were necessary for the capture of Troy.

18. *Apud quem.* See article *apud, no.* I. A. 2. in Dict.

19. *Parum justus.* "Not perfect," or rather "not perfect enough."

20. *Postules, patiare.* Each of these verbs is in oblique interrogation, and hence in the subjunctive [§ 149.].

CHAP. XXI.

1. *Redundet infamia.* "This disgrace may (perhaps) overflow;" *i.e.* fall upon. Observe the use of the conjunctive in "potential" force [p. 141. IX. (1).].

2. *Sunt remissione, &c.* "Must be washed out (*i.e.* wiped out) by relaxation (*or* intermission) of intercourse."

3. *Dissuendæ, discindendæ.* "Must be unpicked (literally, unstitched)—cut asunder" [§ 144. 2.].

4. *Nisi . . . ut.* "Except . . . so that."

5. *Facienda sit.* The composite subject, *alienatio disjunctioque* forms a simple idea; hence the use of the verb in the singular [p. 133. *F.* 2.].

6. *Morum aut studiorum commutatio quædam.* Some alteration of (*i.e.* in) character and pursuits." *Morum* is an objective genitive [§ 132.].

7. *In reipublicæ partibus, &c.* "Disagreement shall have intervened in state-parties;" *i.e.* in reference to. See article *pars, no.* II. B. 2. in Dict.—*Intercesserit* is the future-perfect indicative.

8. *Depositæ, susceptæ.* In each instance supply *esse.*

9. *Ab amicitiâ, &c.* "Scipio, as you are aware, had withdrawn himself, on my account, from the friendship of Q. Pompeius." This Pompey, who was consul B.C. 141, was the ancestor of Pompey the Great. The conduct by which he forfeited the friendship of Scipio was this:—Lælius intended to offer himself for the consulship; upon which his friend Scipio applied to Pompey to support him, provided he himself did not intend to seek the office. This Pompey said he had no intention of doing, and promised to use his influence for Scipio's friend. Instead of doing so, he solicited and obtained the consulship for himself.

10. *Collegâ nostro.* Metellus was the colleague of Scipio and Lælius in the augurship.

11. *Metello.* Q. Cæcilius Metellus Macedonicus—a man who filled all the high offices of the state with reputation and glory. He is often instanced by ancient writers as an extraordinary example of prosperity and good fortune.

12. *Non acerbâ* is equivalent to an accessory proposition—*quæ non acerba erat.*

13. *Danda opera est.* See article *opera, no.* I. A. 1. in Dict. Observe also the use of the gerundive in attributive construction [§ 144. 2.].

14. *Evenerit.* Fut. perf. indicative.

15. *Etiam.* "Even." It qualifies *in graves inimicitias.*

16. *Non qui,* i.e. *non is qui.*
17. *Ut ne.* See note 7, Ch. XVIII.
18. *Non dignos.* "The unworthy."
19. *Diligantur.* Subjunctive in oblique interrogation after *cur* [§ 149.].
20. *Omnia præclara rara.* i.e. *omnia præclara sunt rara.* In his philosophical writings especially, Cicero often omits *est* and *sunt* as the copulative verb.
21. *Plerique.* "The most part," "the majority." Adjective used as substantive [§ 156. (1).].
22. *Quod nisi idem.* "And unless this same thing;" *i.e.* that each is dear to himself, not for profit to be derived, but on his own account.
23. *Is.* i.e. *verus amicus.*
24. *Alter idem.* See article *alter, no.* I. *F.* in Dict.
25. *Ut efficiat.* "As to make."

CHAP. XXII.

1. *Similem sui.* "Like himself;" *i.e.* one who is also a good man. *Sui* is the genitive of the personal pronoun dependent on *similem.*
2. *In talibus.* "In such persons."
3. *Quam jamdudum tractamus.* "Which for this long time past we are handling;" *i.e.* treating of. Observe the use of the present to point out something which has for a long time existed and still continues.
4. *Cupiditatibus.* Dative dependent on the trajective verb *imperabunt,* which denotes "dominion" [§ 106. (4).].
5. *Quibus.* Dative dependent on the trajective verb *serviunt,* which denotes the contrary to "dominion" [§ 106. (4).].
6. *Colent inter se.* "Will they mutually esteem one another." Instead of *se inter se,* it is usual to write *inter se* alone.
7. *Tollit,* i.e. *is tollit.* Observe that *is* is frequently omitted when it is of the same case as the corresponding relative; not so frequently when it is of a different case.
8. *Licentiam.* "Liberty."
9. *Data est.* "Was given." Historical perfect, or aorist of narration.
10. *Conjuncta et consociata.* "United and allied."
11. *Cum alterâ,* i.e. *amicitiâ.*
12. *Honestas* and the following nominatives are in apposition with *omnia* [§ 90.].
13. *Beata* is an attributive complement [§§ 93. (2); 87. *E.*].
14. *Sæpius.* "Very frequently." Observe the force of the comparative.

15. *Deligere oportet* [§ 157; p. 141. *b.* (2).].
16. *Acta agimus.* See article *ago, no.* II. D. 1. c. in Dict.

CHAP. XXIII.

1. *Victus cultusque delectat.* "Food and other necessaries delight;" *i.e.* who are satisfied with the enjoyment of food and other merely necessary things. *Cultus* denotes every thing used for the support of life. It is rarely placed alone; and when joined to another word, as here, it signifies every thing needful for life beyond what is expressed by the previous word. Observe that the verb, *delectat,* is in the singular, because the composite subject, *cultus victusque,* forms but one notion [p. 133. *F.* 2.].
2. *Omnes ad unum, &c.* "All to a man hold the same opinion."
3. *Et ii . . . et ii . . . et ii.* "Both those . . . and those . . . and those."
4. *Qui ad rempublicam, &c.* *i.e.* public men, statesmen, &c.
5. *Rerum cognitione, &c.* "Delight themselves with the investigation of things and with learning;" *i.e.* natural philosophers, and men of learning generally. *Rerum* is an objective genitive [§ 132.].
6. *Qui suum, &c.* "Who at their ease conduct their own affairs;" *i.e.* men who trouble themselves about no public matters, but tranquilly and leisurely manage their own private concerns.
7. *Nullam.* For force of *nullam* in this place see article *nullus, no.* II. A. in Dict. Observe also that *nullam* is an attributive complement [§§ 94. (2); 87. *E.*].
8. *Liberaliter.* "Generously—liberally."
9. *Eâ asperitate.* "Of such ruggedness." Ablative of the quality [§ 115.].
10. *Ut fugiat.* "As to flee from."
11. *Timonem nescio quem.* See article *nescio, no.* I. C. in Dict. Timon of Athens was surnamed "the man-hater." Ingratitude and disappointments made him retire from the world, and to suffer no one to come near him, except Alcibiades, in whose disposition he traced the follies of the world which he had himself abandoned. He lived in the time of the Peloponnesian war. Shakspeare has an admirable delineation of his character.
12. *Ut non anquirat aliquem.* This alludes to his admitting the society of Alcibiades, as above mentioned.
13. *Hominis adspiciendi.* This is an instance of gerundive attraction [§ 143.].
14. *Qui posset.* "As to be able."

15. *Cuique.* "And from whom." Dative after *auferret*, a trajective verb, involving a notion contrary to "gratification" [§ 106. (3).].

16. *A Tarentino Archytâ.* "From the Tarentine Archytas." Observe the position of the adjective. The adjective precedes the substantive when it shows how the substantive differs from others of the same class; it follows the substantive when it expresses an incidental or accessory quality. Thus, here, *Tarentinus Archytas* means the Tarentine Archytas, *i.e.* that Archytas who came from Tarentum, in contradistinction to all others of the same name; but *Archytas Tarentinus* would have implied Archytas a native of Tarentum. See, also, Cato Major, Ch. XII. note 3.

17. *Quod . . . solitum.* Supply *esse.* *Quod* is the subject of the infinitive *solitum esse* [§ 94. (2).].

18. *Auditum*, in concord with *quod.*

19. *Quoque.* Ablative of *quisque.*

CHAP. XXIV.

1. *Velit, anquirat, desideret.* Subjunctives in oblique interrogation [§ 149.].

2. *Quæ monemur.* *Moneo* admits an accusative of the person, and also an accusative of the thing. Hence, here, the use of the accusative *quæ*, after the passive voice *monemur* [p. 134. III. *C.*].

3. *Evitare, elevare, ferre.* These infinitives are severally used as substantives of the nominative case, and collectively form the subject of *est* [§ 140; p. 133. *F.* 2.].

4. *In Andriâ.* The name of one of Terence's plays.

5. *Familiaris meus.* Terence was on such intimate terms with both Scipio and Lælius, that he is even said to have been assisted by them in his writings.

6. *Molesta* is an attributive complement [§ 87. *E.*].

7. *Præcipitem ferri.* "Be carried along"—to ruin.

8. *Quæ non modò, &c.* Observe the construction. Instead of *non modò non*, we have merely *non modò.* This is the case when there is an ascending negative; *non modò* (or *non solum*) being in the first clause, *sed ne quidem* in the second, the verb which must be in the construction common to both being also in the second. The reason is that the negative force of *ne* is considered to be thrown on the verb, and so to influence the whole expression. Literally, "Which is worthy, not only not of a friend, but not even of a free man;" or, more freely, and in accordance with the above-given explanation, "which is unworthy, not only of a friend, but even of a free man."

9. *Amico.* See note 14, Ch. XVII.

10. *Vivitur.* An impersonal passive verb [§ 157.]. Supply *ab hominibus* [p. 148. *E. c.* (*a*).].

11. *Cujus . . . hujus.* Observe the position of the relative before the demonstrative clause for the purpose of giving prominence to it; and the employment of the demonstrative pronoun to emphasize the person designated. In this construction the demonstrative pronoun stands first in its own clause.

12. *Illos*, i.e. *inimicos; hos*, i.e. *amicos.*

13. *Quod contra. Contra* sometimes follows its case, especially the relative pronoun *qui.*

CHAP. XXV.

1. *Ut igitur, &c.* "As, therefore, it is the property of true friendship to advise and to be advised, and (as it is the property of true friendship) to do the one with freedom (*i.e.* candidly or openly), not with harshness, to receive the other with patience, not with opposition." *Monere, moneri,* are infinitives used as substantives of the nominative case, and collectively form the subject of the singular verb *est* [§ 140; p. 133. *E.* 2.]. *Alterum . . . alterum* refer to *monere* and *moneri.*—Also, *facere* and *recipere* are infinitives used as substantives of the nominative case. With each of them *est proprium amicitiæ* is to be supplied.

2. *Sic habendum est.* "So must it be held;" *i.e.* considered. *Habendum* is a gerundive used in attributive construction [§ 144. 2.]. It forms the attributive complement of its clause.

3. *Est.* The subject of this verb is the following clause: *nullam . . . assentationem* [§ 156. (3).].

4. *Nullam* = *non.* See article *nullus, no.* I. D. in Dict.

5. *Adulationem, blanditiam, assentationem.* These terms represent three several modes of flattery. The first, derived from *adūlor*, "I fawn"—a term applied to dogs—signifies sycophancy; the next, from *blandior*, "I soothe or caress," a coaxing line of conduct; the last from *assentor*, "I agree with," a flattery that consists in professing to hold the same views or opinions with the person flattered.

6. *Omnium rerum.* "Of all things;" *i.e.* in every case.

7. *Tum amicitiæ, &c.* "So especially it is in the highest degree antagonistic to friendship." *Amicitiæ* is the dative dependent on the trajective verb *repugnat*, which denotes the contrary to "gratification" [§ 106. (a); p. 135. IV. *B.*].

8. *Valere.* "To be valid."

9. *Quasi* qualifies *animus.*

10. *Uno . . . quoque* is the ablative of *unusquisque.*

11. *Multiplex* is the opposite to *simplex.*

12. *Negat . . . ait.* "Say no . . . say yes."

13. *Idem.* He has already been quoted in the previous chapter.

14. *Personâ.* "Character." Gnatho was a character in the Eunūchus of Terence.

15. *Levitates.* See article *levitas, no.* 3 in Dict.

16. *Gnathonum similes.* Observe the use of the genitive after *similes.*—At Cato Major, Ch. v., we find *Scipiones, Maximi,* for those like Scipio and Maximus; so here we have *Gnathones,* to signify those resembling Gnatho.

17. *Adhibitâ diligentiâ.* "If diligence be used." Ablative absolute [§ 125.].

18. *Judicare.* "To decide."

19. *Influebat in aures.* Literally, "Flowed into the ears;" *i.e.* insinuated himself into the good opinion. Observe the repetition of *in* after a compound word of which it forms a part.

20. *Quum ferret, &c.* "When he was proposing a law about the reappointing of tribunes of the people." Papirius proposed a law, that the people might elect the same person tribune as often as they pleased, but it seems that his proposition was rejected. What was the reason for his conduct, except ingratiating himself with the people, cannot be conceived; for history shows that the same persons were, from time to time, appointed tribunes more than once.

21. *Dissuasimus nos.* "We spoke against it." The opponent of a bill was said *dissuadere. Nos* is emphatic [p. 133. *E.* 1.].

22. *Q. Maximo, L. Mancinus.* Maximus and Mancinus were consuls B.C. 145. For Maximus, see note 21, Ch. XIX.

23. *Coöptatio enim, &c.* "For the election (into their body) of (*i.e.* by) the colleges was (thereby) transferred to the favour of the people;" *i.e.* placed at the disposal or appointment of the people. This law was proposed B.C. 145. Its object was to make the sacerdotal colleges no longer self-electing bodies, but to throw the power of filling up vacancies into the hands of the people.

24. *Atque is primus, &c.* "And he was the first that began to lay a matter before the people, having turned himself towards the Forum." The patricians were termed *populus;* the commoners, *plebs.* The former held their assemblies in the *comitium;* the latter in the *forum* as such, although these two places were both, strictly speaking, parts of that which was commonly designated the *forum.* The *rostra,* it appears, stood

between these two places; and the tribunes, heretofore, when speaking, had been accustomed to turn towards the former of them, *i.e.* towards the *comitium.* But C. Licinius Crassus adopted a different course, which seems to be here laid to his charge as an instance of *adulatio* or *blanditia* of the commons: he turned away from the *populus* towards the *plebs,* or from the *comitium* towards the *forum.* This would be the more insulting to the *populus,* and flattering to the *plebs,* because the sacerdotal offices belonged to the former, from whom he not only endeavoured to wrest their privileges, but turned his back upon them while he was endeavouring to effect his purpose. Observe the difference of *primus* and *primùm: primus,* "I am the first to do, &c., a thing"—*i.e.* before any one else; *primùm,* "I do, &c., in the first place"—before any thing else.

25. *Vendibilem.* See article *vendibilis, no.* II. in Dict.

26. *Defendentibus.* i.e. *jus collegiorum.*

27. *Re.* "By the matter," *i.e.* the merits of the case.—*Auctoritate.* "By influence;" for, as being *prætor* only, he would have little or none.

CHAP. XXVI.

1. *Videas.* Observe the use of the subjunctive after *nisi,* as denoting an uncertainty [§ 152. III. (2).].

2. *Habeas.* "You can have." Observe the use of the conjunctive in "potential" force [p. 141. IX. (1).].

3. *Exploratum.* See article *exploratus, no.* 2 in Dict.

4. *Amare, amari.* Infinitives used as substantives of the accusative case [§ 140.].

5. *Quamquam.* "And yet." Observe the present use of *quamquam,* introducing a remark limiting and correcting the previous statement, and taking its verb in the indicative, as the proposition is to be considered an independent one [§ 152. II. (3).].

6. *Sui.* Objective genitive dependent on *amans* [§ 132.].

7. *Virtute enim ipsâ, &c.* "For many wish not so much to be, as to appear, endued with virtue itself." *Non* qualifies the whole of the following clause.

8. *Hos. i.e.* those who wish to appear endued with virtue.

9. *Fictus ad ipsorum voluntatem.* "Formed after their own inclination;" *i.e.* accommodated or adapted to it.

10. *Nulla = non.* See article *nullus, no.* I. D. in Dict.

11. *Gloriosi.* See article *gloriosus, no.* 2 in Dict.

12. *Magnas.* This line occurs Eun. iii. 1. 1.